

AN
ABRIDGMENT
OF
Eusebius Pamphilus's
ECCLESIASTICAL
HISTORY,
IN TWO PARTS.

Part I. A Compendious Commemoration of the Remarkablest Chronologies which are Contained in that Famous History.

Part II. A Summary or brief Hint of the Twelve Persecutions sustained by the *Antient Christians*, with a Compendious Paraphrase upon the same :

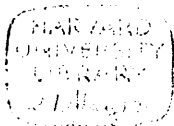
Whereunto is Added a Catalogue of the Synods and Councils, which were after the days of the Apostles ; together with a hint of what was Decreed in the same.

By WILLIAM CATON.

Wickedness proceedeth from the wicked, as saith the Proverb of the Antients, 1 Sam. 24. 13.

The Second Ed. with large Editions by another hand.

L O N D O N: Printed for Francis Holden, in the Passage going into *White-Hart-Yard*, in *Lombard-street*, 1698.



To his well Beloved Friends the
**CHRISTIAN
 QUAKERS,**

In ENGLAND, or else where:

William Caton, *Your dear Brother in the Truth; wisbeth that, Mercy and Peace, with every good and perfect gift, necessary for your Salvation, and Consolation, may be plenteously multiplied among you, from God the Father of our Lord Jesus Christ.*

My Beloved,

Since I have heard of your manifold *Tribulations* and frequent *Sufferings*, which of late have befallen you, in your *Native Country*; my heart hath often been filled with *heaviness*, not only through the Report which plenteously have had thereof, but much rather through the *sensible feeling* which I have had of the same: well, my Friends, this the day which we have looked for, - ha-

A 2

ving

ving foreseen its coming in the light the Lord; and therefore did some of the *Brethren* often put you in mind of it, (I believe) many of you can testify: And since this *gloomy and dark day* came upon the Nation, I know your tryals have been *sharp*, your burthens many, your *Tribulations* great, and your *Temptations* not a few: Yet *Nevertheless* many of our *Ancestors*, who have striven for the same *Faith*, and suffer for *the same Truth*, for which you suffer at present, have endured *agreater sight of Torments, Exilements, and more terrible Afflictions*, then as yet you have sustained, as may in part appear by this following *Treatise*: yet in their days the fire had a time to *kindle*, before it broke out into such a *vehement and consuming flame* in which many of the *Antient* believing Christians were tryed, and their faith and patience thereby exercised, and when the Lord had sufficiently proved and tryed *his jewels*, as in a *fiery Furnace*, then the vigor of the fire ceased, the flame came to be *quenched*, and then the jewels they were *gathered, spared, and treasured up*, in the Closet of the Lord's *Sanctuary*: where nevertheless

neither moth, rust, nor thief could in any wise enter.

This seems to be a day of your *eternal trouble* (my dearly beloved) wherein your *Faith* and *Patience* must be yet tryed, as in a *Furnace of hot persecution*, and surely the flames thereof have *lowed*, and *blazed* already about you, though as yet it doth not appear that the vehemency thereof hath so much as scorched that *vesture* wherewith the Lord had adorned you; although the fury of man's wrath and indignation hath been greater against you, (that would not fall down to worship) then against many *Malesaors and Truce-breakers*: but O will not the Lord open their eyes, that they may see, that through the fiery indignation of their *wrath* and *jealousie* were kindled *seventy times* hotter than ever it hath been against any others, yet shall it not be able to consume *your Faith*, nor to burn that garment wherewith your God hath *arrayed* you; would they but see this, I know they would stand *Astonished*; yea and fall down in submission to the power of God, in the light of his Son; to worship him with you, O ye worshippers of the

only true God, who can bow to no Image that is formed in the likeness of the *true faith, true worship, true Religion*, but is it not that which it resembleth, neither Conform to, or obey any *Decree*, which enjoyneth you to act contrary to the *Righteous and Royal Law*, which God the Father hath put in your hearts, neither can purchase any freedom or liberty by *fraud, guile, Treachery, falshood or deceit*; surely your liberty shall be *glorious*, your reward shall be great, and your *Fame and Renown* shall spread among the Godly and upright, who when they hear of your Constancy and Fidelity will be glad and rejoyce therein, *and offer sacrifice of Praise unto the Highest on your behalf with me.*

Wherefore my dearly beloved lift up the heads that *droop*, and the hands that *hang down*, yea strengthen the mind that is *feeble*, and cheer up the heart that is *heavy and sad*, for your Redeemer is at hand, and his *salvation is very nigh*, yet notwithstanding his pleasure may be farther to try you that for the future you may be more *Precious* in his sight, and his delight may be more and more in you; who above many of the Children

Children of this world have obtained great *flavour in his sight*, O loose not, loose not the same, but rather grow and increase therein; to the enriching of your souls, with the *Cælestial* or heavenly *Treasure* which will remain when that which is uncertain is vanished and gone.

I have here, Composed a little *Treatise* which Consisteth chiefly of a *Cloud of witness*es who have been engaged in the same *case*, for which you now suffer *spoyling of your goods*, the *external Ruin* of some of your *families & Estates*, the *deprivation of your liberties*, and what not? And now through perusing of the same you may behold (as in a glass) what the *Antient* Christians have suffered; first by the *Jews*, secondly by the *Gentiles* or heathen and finally by false Christians; yet I do believe that the notion of these things to some will be but as the shell to the kernel, or as the chaff to the wheat in comparison of that *Internal*, sweet joy, comfort, and living refreshment which (I do not doubt, but that) many of you plentifully enjoy, yea even in the heat of these troublesome, and *Perilous times.*

This same *Abridgment* of Remarkable things which I have found upon Record, I have thought good to *Dedicate* unto you, in as much as you above many in the nation, are acquainted with the *Christian suffering state* and condition, who heretofore have been *men of sorrows and well acquainted with grief*, as by that which followeth will more palpably and evidently appear. Let not the innocent and simple be offended at it, because it is extracted out of some *Ecclesiastical Histories*; For this I say, that many *Frivolous Histories* which frequently are perused by such as are *Prone* and inclining to that wisdom and knowledge which is from below, are not to be compared to this; for they being oft-times Stuffed with forged fables, and lying tales, they stir up the vain, light, frothy minds in people: but the perusing of this which I have here Collected, will rather stir up zeal, love and tenderness to the truth, and such as now suffer for it, as the *Antient* Christians heretofore have done.

Moreover through the viewing over of this, a littoral knowledge may in part be obtained, of the *Fruits, Doctrines, Principles*

ciples and Pradises, of the *Apostatized Christians*, after their degeneration, of their *Synods and Counsels*, and what they Decreed; of the temptations, and provocations, which they had (who retained their integrity) both from the Heathen and from the false Christians, and how sad and lamentable their conditions were that did not continue faithful: which may serve for examples, to such among you (*beloved*) as are *inconstant* and of a *doubtful mind*, let them look upon *Origen* and hear what he saith in his lamentation after his fall: and let them consider the Faith and patience of such as chuseth rather to die than they would *swear*, or sacrifice, renounce the faith, or deny their Lord and Master, and therefore were some *torn in pieces of wild beasts*, some *Crucified*, some *be-headed*, some *stoned to death*, some *stified*, some *fryed or Roasted*, some *burned to ashes*, some *hanged*, some *brained*, some *had their eyes pulled out*, and the empty place *seared with a hot Iron*, some were *drowned in the Sea*, some *fettered and famished to death*, in *noysome Prisons and dungeons*: Oh the torments that they endured are hard to be uttered,

uttered, and that about the exercise of their Conscience and the worship of their God.

And truly I must tell you (O beloved) that I was constrained to lay those things before you, that if peradventure they might in any wise tend to the Confirming and strengthening of the faith of some, to the forewarning of others of shrinking in the time of tryal, and to the strengthening of the hands of the weak and feeble against their *Persecutors*; who also hereby may see what judgment and misery came upon sundry of their *Persecuting fore-fathers*: so that in my judgment it may be of use not only to you who are persecuted, but also to your oppressors and persecutors; who now persist in their wickedness and impiety as if they *should never come to judgment for the same*: well my dearly beloved, be not you discomfited and cast down in your spirits, because *the wicked is set up, and the ungodly prospers in his ways, and the workers of iniquity they are counted happy, yet it was not thus in the beginning*, neither shall it allways so continue; for the Lord our God in his due time, will *strik the hook into the jaw of the Leviathan*, so that he shall be Re-

strained,

strained, and the pure and upright in heart shall be delivered out of his paw, and snare, into the glorious liberty of the Children of God: wherefore let none be afraid who are called to follow the lamb in this *Notable day*, for I am perswaded, that Tribulation, nor Persecution, Exilment nor Banishment, Fire nor Sword, things present nor things to come (*though all these do come*) shall not be able to seperate us from that love which we are made partakers of, in Christ Jesus our Lord, in whom I bid you farewell; my dearly beloved.

A

A GENERAL EPISTLE

FOR

Young Schoollars and
LITTLE CHILDREN.

Dear Children,

Remember Your Creator, and the
end wherefore you were Created,
now in the day, of your Youth, be-
fore you grow Old in Sin, and take rooting
in corrupt ground of Unrighteousness, in-
cline your hearts to Holiness and to the
Fear of the Lord, that you may abound
in wisdom and knowledge; learn you to
know a tender principle in your hearts,
to teach and instruct you to withhold and
restrain you from Folly and Wantonness,
from frivolous or vain Gaming, and
Sporting

*Sporting your selves with idle Toyes,
and unprofitable Playes, which do not
only strengthen that which is thereunto
addicted in your selves, but doth toyle
and weary your tender bodies; And
when you sit down at night some times
hungry, and often weary, consider then
what you have reaped by your Playes,
Sports and Pastimes, have you not there-
by some time provoked your Tutors,
to Wrath and Anger against you for neg-
lecting of your Books and Learning; have
you not also offended and grieved your
Parents, by your neglect of your business
and employment, And then you being
sensible of your Fault and Transgression,
the shew of your Countenance that
witnesseth against you, and inwardly
you are perplexed and terrified, partly
through fear of your Tutors and partly
through fear of your Parents, when
through your Folly you have procured
their Displeasure, and then are you a-
fraid of Chastisement; now if for the
time to come you would be freed from
this fear, do that which is good, by be-
ing diligent and keeping in the fear of
the*

the Lord, and then shall you obtain Praise and Commendation both of your Parents and Tutors.

Again (O Children) when you are together, whether in Families Schools, or else where, be not Wild, Rude, Brutish, nor provoke not one another to Folly, and Wantonness, but be Sober, Gentle, Meek and Civil, and let the Fear of the Lord be before your eyes, lest you fall into Condemnation.

And you that are of a Mild, Gentle and Tender Nature, who feel something in your Hearts restraining you from the Evil, which abounds among your fellows; if you cannot get dominion over it while you are with them, then separate your selves from them at convenient seasons, and partake not with them in their Wantonness in their Folly, Plays, Sports and Pastimes, but rather betake your selves to your Books; or in some retired place, to wait upon the Lord: And if they that be Wild and Wanton through their play and wantonness do get Recreation to their Bodies, you through your stillness and waiting upon the Lord shall get Refreshment

refreshment to their Souls, in which you shall have joy and pleasure, when they shall be ashamed of their folly and have trouble and sorrow for the same.

When I was A School boy, I was for many years as much inclined to wantonness, and play, as my Fellows, though sometime I was enticed and drawn by them into things which I knew then certainly, to be evil, and contrary to the tender principle of God in my Conscience, yet rather than I would be behind them in their wonton childish follies, (and thereby have come to have been jeered and derided by them) I chused rather at that time to run with them to the same excess of vanity, though I knew for certain I ought not to have done it, and when for the same I came to be corrected by my Tutor, and judged of the Lord, I was made to confess, that it was just, and that I had justly deserved the same.

Afterwards through the mercy and goodness of the Lord I came to be farther Illuminated or enlightned before I left the School; And come to have a perfect sense of true judgment being set up

in my heart, And then I came to be filled with Sorrow and Heaviness, for the loss of my mispent pretious time, and the Sins of my Youth, (even while I was yet a youth) were brought exceeding fresh into my remembrance, and became in those daies my great burthen, and withal in those daies my study and learning became also burthensome, and not these alone, but especially the wantonness and rudness, folly and naughtiness of my School fellows, that also became grievous unto me at times, and a dread and fear was upon me, (when I minded the Lord) that I durst not run with them to folly and wantonness as I had done before; So that when they have gone to play, I have retired my self into some private place to ponder upon the things which the Lord put into my heart. And when with a retired mind and upright heart, I came in sincerity to wait upon the Lord, then came my Soul to feel some secret Communion with him, and to receive some Crummies of living Refreshment from him; and then was I joyful in him at night, whereas formerly I had

sorrow

sorrow and heaviness by reason of my folly and wantonness.

But then again at other times, when I neglected waiting upon the Lord in the Light of his Son in my heart, and that I came to be enticed by my School-fellows or some of them to go with them too, or to joyn with them in, or partake with them of one vanity, or another; And some time rather, then I would displease them (or one especially unto whom I was then obliged) I have consented to their request, and some time I have seemed to be cheerful and merry among them in the time of our pastime, when it was more in Appearance than in my heart, that being smitten, and I inwardly wounded, for my folly and vanity, unto which I had condescended, yet I allowed not of it, nevertheless that which I (the Light) hated and would not, that I (that was born in sin) did, and embraced; and even then a good desire was present with me in my heart, but how to perform it, knew not otherwise then through the Cross; yet on these daies when I did well through keeping in the

fear of the Lord, then was it well with me ; but when I condescended to evil, and was thereby overcome inwardly and outwardly, then was my troubles and sorrow great, and my stripes many, and that in the daies of my youth ; but since, I have seen it to be the everlasting love of God to me. These things I rehearse unto you whereby you may understand how the Lord dealt with me, and how it was with me, while I was yet a Scholar ; to the end that you may somewhat the better know how to behave your selves (I mean you that are tender, among them that are wild and rude) in Schools where you are Appointed to learn and to be instructed.

Moreover (dear Children) I have considered, how that many of you are naturally Inclining to knowledge and understanding in the things which are Laudable, or worthy of praise, among judicious men : And these things which I have here Composed, being worthy not only of Recording, but also of perusing, I have thought them very fit for you to Learn or read at home and at Schools, yea fitter then other writings which

which are hard to be understood, and beyond your weak Childish Capacity to Comprehend : for the much reading of such deep things, which you can not perceive nor Comprehend, doth rather dull your understanding, then enliven your senses, and rather mitigates your desires, then kindles your inclinations to Reading and Learning : But as for many of those things which I have here published, they are so worthy to be looked into, and the knowledge of them may be so good and profitable, that after you are entred into the reading of them, your desires may be augmented or enlarged, not only to look over part of them, but even to see the end and Conclusion of them ; that henceforth they may be retained by you, in your minds, that when you see things fall out of the same nature in this your age, then you may remember how that many of our Ancestors have suffered and sustained a great Fight of sore Afflictions, And that the same you may Communicate to your Children, that they also may hear of them and Learn them : For Irenæus in his Epistle to Florinus said, I remember better the things

of old, then the Affairs of Late; for the things we Learn in our Childhood, sink farther into our minds and grow together with us: *Euseb. Lib. 5. Ch. 18.*

Now for your furtherance and profit (O Little Children) have I in part taken somewhat the more time in this matter, that so I might explain and interpret the most hard words I met withal, In this Abridgment; and that as I found them; that you might understand them even as you read them; for I believe there are but few of the School-masters that do teach those Children that do only read English, rightly to understand such hard words when they meet with them in their Lessons, as you may find in this following Treatise explained: And thus may you know my interpretation of them which I have Commonly written in a parenthesis as for example.

Let the whole Clergy mourn (*i. e.* Bishops, Priests, Deacons, or the whole number of them that take upon them the Ministry) Again the Antient Christians were forbidden formerly to hold Conventicles (*i. e.* private Assemblies)

or

or meetings that are small in which there is Plotting and Conspiring against the Powers; or that are for other evil ends, such are commonly called Conventicles; These two Letters (*i. e.*) serve for id est, which is as much as to say, that is, likewise, in the margent of the first Part of my Book you may often find Lib. and a certain figure with it as Lib. 4. know ye (O Little Children) that Lib. serves for Liber, which by interpretation is a Book as Lib. 4. the fourth Book; And Ch. serves for Chapter; and such as the figure is, that follows Ch such is the Chapter, as Lib. 4. Ch. 15. that is the fourth Book and fifteenth Chapter. Moreover the use of the Index or Table is this: Suppose you would know something concerning the Christians formerly, whether of their Prosperity, or Sufferings; Then turn to the Table, which I have placed in the beginning of the First Part of my Book, and see for the Letter C, which when you have found, then see in what Book or Chapter that is to be found which you desire to see. And then, and there, with very little trouble, (when you come to understand my directions a

right) may you find the thing: So that the choicest things in the first part of my book, may you soon find out, by the help of the Index, if your time will not permit you to look through the whole.

Let this ought you to note, that the aforesaid Index serves only to the former part of my book in which some of the things contained in the latter part, are to be found more at Large.

And as concerning the Twelve Persecutions which I have here inserted; they are so exceeding largely Treated on in the Book of Martyrs, that there are but few that will take the pains to look them through, nor not many of the Vulgar or Common sort of people that will, or can well buy them, they being of such high prices: And again they being locked up in Chaires in Steeple-houses, and so in the Custody often times of Persecutors, where you can have little benefit by them; therefore was there the more necessity of such an Abridgment as this, which will neither cost much money to buy it, nor yet very much paines to read it.

As for the Martyrs that have Suffered in our own Nation formerly, I have scarce medled with them, their Sufferings being yet fresh in the remembrance of many, and may yet be brought up fresher into the remembrance of many through the * present lingering Martyrdom, ^{* Being in 1661.} which may become more sharp and bloody if a high hand prevent it not. „Wherefore Record, Record, as with a „pen of iron, and as with a point of a „Diamond, the noble observations and „transactions of this Age, which your eyes „(O ye Little Children) shall see and behold; let them be told to your Childrens „Children.

In the mean time (O you little ones) mind you the fear of the Lord, and be not you intangled in, or with the snare of Satan, though he would give you all the glory of the world, yea and all that which your eyes in the world can behold, which may as truly now be Accounted Vanity of Vanities, yea, and all to be concluded to be Vanity, as in the daies of Solomon; who said that all things under the Sun were vanity, and vexation of Spirit. One thing

more must I add, as a very testimony indeed of truth unto you, (towards whom my bowels yearnes) and that is this, the sooner that you take up the Cross, the lighter will it be for you, the sooner that you stoop under the yolk, the easier it will be for you; the sooner you imbrace the Truth, the more natural it will become unto you, And the sooner that you forsake the Devil and all his works, together with the world, and the pomp and vanity thereof, the easier it will be for you, and the more blessed and happy will you become: These things as my own experience do I commit unto you, in as much as in the daies of my youth, I obtained great mercy from the hand of my God, through whose unspeakable Love I am at times constrained to intreat, and perswade them that yet are young to learn the fear of the Lord, and the perfect knowledge of his way, into which God Almighty of his infinit love, bring all you whose eyes may see, and hands handle this same book, that every one of you, in your Generation, may become faithful and true witnesses, in your Generation, unto him, who is your Creator, and who

created

created you to serve him in righteousness and true holiness, in the Creation; therefore, I say again, remember him in the days of your youth, and love him with all your hearts, (who gives you life and breath, and thorough whose blessing you obtain food and raiment) that when your Parents have finished their testimony, and sealed it with their blood; that then you (their offspring) may stand up in the name, strength and power of our God, to the bearing of your faithful testimony to, and for the same blessed Cause, for which many of your dear Parents at this day do suffer; „ And if it be the good will and pleasure of our God, to honour any of them „ with Banishment, or to Crown any of „ them with Martyrdom (as he hath done many of his pretious Saints before them) be you therewith Content, without murmuring against the Lord, or entertaining a revengful spirit in your hearts, And peradventer that you shall (in your days) see him repay, to whom vengeance belongs, who hath said unto his seed and off-spring, I will never leave thee, nor forsake thee; This faithful Creator is he unto whom you must

must look, and unto whom you must come, then will he not leave you comfortless, though you be deprived of many external comforts, yet behold (O ye dear little ones) he hath enough reserved in store for to comfort and refresh you withal (if you love him and keep his commandments) yea and all the Comfortless that come unto him, who is said to be A father to the fatherless, A comforter of the comfortless, with whom there is mercy that he may be feared to whose disposing, and protection I commend you, wishing your good success and prosperity in all vertue, and in every good work, farewell dear Children;

Your Real and entire Friend

W. C.

*Rotterdam in Holland the
6 of the 3 Mo. 1661.*

A

A
FATHER'S
ADVISE
TO HIS
CHILD,
OR THE
MAIDENS
BEST
ADORNING;

*Being a Directory for Youth, Setting forth the
greatest Beauty by a Holy Conversation.*

Dear Child these words which briefly I declare
Let them not hang like Jewels in thine ear.
But in the secret Closet of thy heart
Safe lock 'em up that they may n'er depart.
Give first to God the flower of thy Youth
Take for thy guide the blessed Word of Truth.
Adorn thy self with Grace, prize Wisdom more
Than all the Pearls upon the Indian shore.
Think not to live still free from grief and sorrow
The man that laughs to day may weep to morrow.
Nor

Nor dream on Joys unmixed ; here below
 The fragrant Roses on the thorn do grow.
 Scorn the deluding world, that most bewitches
 And place thy hope in everlasting riches.
 Make room for *Christ*, let not so base a guest
 As Earth have any lodging in thy breast.
 Bad company as deadly poison shun ;
 Thousands by that are ruin'd and undone.
 The giddy multitude still go a stray
 Turn from the broad and chuse the narrow way.
 Keep Death and Judgment always in thine Eye
 Non's fit to live, but who are fit to dye.
 Make use of present time because thou must
 Shortly take up thy lodging in the dust.
 'Tis dreadful to behold a setting Sun,
 And night appearing e're our work be done.
 Let not thy winged days be spent in vain
 When gone no gold will call 'em back again.
 Strive to subdue thy sin when first beginning
 Custom when once confin'd is strangely winning.
 Be much at Prayer, it is the begging trade
 By which true Christians are the richest made.
 Of meditation get the blessed art
 And often search thy own deceitful heart.
 Fret not, nor envy at thy neighbours wealth,
 Preferment, beauty, Learning, strength or health.
 Abhor the lying tongue, vile fraud detest,
 Plain hearted men by Providence are blest.
 Take heed of Idleness, that cursed nurse
 And mother of all vice ; ther's nothing worse.
 And fly from pride, high hills are barren found
 But lowly vallies with *Christ* fruits are crown'd..
 Short sinful pleasures and delights eschue,
 Eternal Torments are their wages due.

Th race of temperance run and always keep
 A mean in eating, drinking, and in sleep.
 Nor costly Garments weare, let men admire
 Thy person most, and not thy rich attire.
 Lay treasures that are good up in thy heart
 Which by discourse, thou wisely mayst impart.
 To profit others, holy thoughts within
 Will guide thy tongue, and guard thy lips from sin.
 Learn to distinguish between faithful friends,
 And fawning flatterers, who for base ends
 Will speak thee fair, whose words are soft and oylie
 And make a shew of friendship to beguile thee.
 The secrets of thy friend do not disclose,
 Lest in so doing thou resemble those
 Whose ears are leaking vessels, which contain
 Nothing, but what's pour'd in runs out again
 At the mouth, These fools proclaim themselves unfit
 For any trust, and to be voyd of wit.
 If thou resolve to change a single life
 And hast propos'd to become a wife,
 Chuse then thy husband not for worldly gain,
 Not for his shape or Air ; these things disdain.
 If money draw, or thou by lust art lead,
 Expect no blessing of thy marriage bed.
 But if the fear of God most excellent,
 Be thy chief end, then look for true content.
 Cast off all needle's and distrustful care,
 A little is enough, o're much a snare.
 Our Journey from our Cradles to our grave
 Can be but short, no large provision crave.
 For such conveniences as must be had
 Confide to God who hath so richly clad
 The fragrant Meadows, with fresh silver show'rs
 Send down to nurse up tender plants and flowers.

He for the chirping Birds provides a nest,
 And gives each Creature that which feeds 'em best.
 To him give thanks for mercys which before
 Thou hadst receiv'd, and that makes way for more.
 For faults before his face, reprove thy friend
 But all good deeds behind his back commend.
 Labour for peace, chuse to contend with none
 Let reason, with sweet clamours, keep the throne,
 Treading fierce wrath, and lawless passions down
 The grace of meekness is the womans crown.
 Be loving, patient, courteous and kind,
 In doing these thou'lt praise and honour find,
 Here on the Earth; and when all conquering Death
 Thy body shall desoul, and stop thy Breath;
 Upon the golden wings, of faith and love
 Thy soul shall fly to Paradise above;
 When sin, and sorrow shall for ever cease,
 And there be crown'd with endless joys and peace.

Gresham Boate.

CAT-

C A T O N I S D I S T I C H A.

Rumores fugè, ne incipias novus autor haberi:
 Nam nulli tacuisse nocet, nocet esse locutam.

Shun rumors, least thou beest as th' Author nam'd;
 Silence hurts none, but some for words are blamed.

*Cum rectè vivas, ne cures verba malorum
 Arbitrii nostri non est quid quisque loquatur.*

When thou livest well, mind not what lewd folks say:
 It is not in our power their tongues to sway.

*Dilige non ægrâ charos pietate parentes
 Nec matrem offendas, dum vis bonus esse parenti.*

Thy parents love, the one as well as th' other;
 To please thy Father, do not cross thy Mother.

*Tranquillis rebus quæ sunt adversa caveto:
 Rursus in adversis melius sperare memento,*

When things go well adversity beware;
 Again, when things go ill, do not despair.

Veritati adhæreto.
 Stick to the Truth.

This

THE INDEX, Or TABLE.

THis Historiographer Eusebius is accounted by many, to be a witness unto whom credit may be given; he was a Bishop of Cæsarea, and one that was said to be very studious in the Holy Scripture; He flourished chiefly under the Emperour Constantinus Magnus, and his Son Constantius, about the Year 316.

A.	
A. Adrian the Emperours Remarkable Epistle in the Christians behalf. Lib. 4. Chap. 23.	Bishops bribed with presents and sums of Money. l. 10. c. 1.
Agbarus Epistle unto Jesus. l. 1. c. 14.	Bishops divided about a Lay-mans Preaching. l. 6. c. 19.
Antioch Citizens stirred up against the Christians. l. 9. c. 2.	Blandina Refreshed in her suffering and torments. l. 5. c. 3.
Antonius Pius Epistle in the behalf of the Christians. l. 4. c. 13.	C.
Appianus zeal and boldness. l. 8. c. 22.	Christians Names, dwell- ling, and foundation. l. 2. c. 17.
Apollonarius touching Montanus and the False Prophets that then were entred. l. 5. c. 14. 16. 19.	Christians suffering by Proclamations, or Edicts. l. 4. c. 25.
Attalus Revelation. l. 5. c. 3.	Christian terribly threat- ned, and some converted by beholding their Innocent sufferings. l. 4. c. 8.
B.	Christians prosperity, & also calamity. l. 8. c. 1.
Basilides Courtesie to a Virgin Martyr, how he would not Swear, and so was Beheaded. l. 6. c. 4.	Christians were general- ly summoned to appear at the Idols Temple. l. 8. c. 22.
Biblis restored again to the Faith in the time of Torment. l. 5. c. 1.	Clements and of his Epistle. l. 3. c. 14.
	Clements Bishop of A- lex.

Alexandria touching the
Scriptures. l. 6. c. 13.
Clergy freed from Pay-
ing Tax or Tribute. l. 16.
c. 7.

D.

Definition of a Christi-
an. l. 1. c. 5.

Doctrine of Christ ap-
proved of by Tiberius. l. 2.
c. 2.

Dioclesians Proclama-
tions against the Christians.
l. 8. c. 3.

Dionysius Epistle con-
cerning the Martyrs. l. 6.
c. 40.

Dionysius Epistle to the
Romans. l. 4. c. 22.

Dionysius Epistle to
Novatus. l. 6. c. 44.

Dionysius Vision. l. 7. c. 9.

Dionysius Fidelity and
Constancy in the time of
Tryal. l. 7. c. 10.

E.

EAfter and the contro-
versie about that Fast.
l. 5. c. 23.

Emperors begun to fa-
vour the Christians. l. 10.
c. 2.

Emperours Proclama-
tion concerning Christian
Religion. l. 10. c. 2.

The Emperour referred
the Bishop to the Judges,
for them to take account
with troublesome Person.
l. 10. c. 6.

The Encratites and their
Heresie. l. 4. c. 27.

F.

The Frenchman's E-
pistle unto the Church.
l. 5. c. 1.

G.

The Gospel of the Evan-
gelists. l. 3. c. 21.
vide l. 3. c. 35.

H.

How Heresie crept into
the Church, when per-
secution ceased. l. 4. c. 6.

Hereticks were a slander
unto Christian Religion.
l. 4. c. 7.

Hereticks and False Pro-
phets among the Christians.
l. 4. c. 21.

Herod was Smitten of
an Angel. l. 2. c. 10.

I. James

I.

James was slain with a
Sword. l. 2. c. 9.

The Martyrdom of James
the Brother of Jesus. l. 2.
c. 9.

A History of John the
Apostle, and a Young man.
l. 3. c. 20.

Ignatius his Valourous
courage. l. 3. c. 32.

Iosephus Testimony of
Christ. l. 1. c. 12.

Justinus the Martyr. l. 4.
c. 16, 17, 18.

The Jews would not al-
low of Carved Images. l. 2.
c. 6.

What Irenæus Wrote
concerning the Holy Scrip-
tures. l. 5. c. 8.

L.

Law against the Chris-
tians. l. 5. c. 19.

Licinius cruelly tow-
ards the Christians. l. 10.
c. 8.

M.

Why Mark Wrote his
Gospel. l. 2. c. 15.

See. l. 3. c. 35.

Maximinus Impiety, &
Proclamations. l. 6. 8. c.
16, 17, 18.

Maximinus conquered,
his Proclamation and
Judgment. l. 9. c. 2.

Money given to Mini-
sters. l. 10. c. 6.

N.

Nero's persecutions. l. 2.
c. 25.

Nicolas and his Sect.
l. 3. c. 26.

Navatus heresie and im-
pietie. l. 6. c. 24.

O.

Origen's zeale while
he was young his Love
to the Martyrs, how he
sold his Philosophy books.
l. 6. c. 2.

Origen's Tryall, Fall,
and bitter Lamentation.
l. 7. c. 1.

P.

Paulus Samosatenus's
heresie. l. 7. c. 19.

Persecutions against the
Christians. l. 8. c. 6.

Persecution suddenly Re-
vived againe against the
Christians. l. 8. c. 27.

Pilate became his own
murderer. l. 2. c. 7.

Plinius secundus the
Christians great friend.
l. 3. c. 30.

Chris-

Polycarpus's nobility,
and, Constancy untill death.

l. 4. c. 15.

Pothinus dyed in pri-
son.

l. 5. c. 1.

Polycrates of the death
of John; and Philip the
Apostles.

l. 3. c. 28.

A Proclamation against
the Christians.

l. 6. c. 40.

Priests' sedition among
themselves about Tythes.

l. 2. c. 20.

R.

Roman Empire prosper-
ous while the Christi-
ans enjoyed their Liberty
in it.

l. 8. c. 14.

S.

Sanctus's constancy and
Martyrdom.

l. 5. c. 1.

Concerning the Scrip-
tures.

l. 5. c. 28.

Sects among the Jews.

l. 4. c. 21.

Simeon the Bishops
Martyrdom.

l. 3. c. 29.

Simon Magus the sor-
cerer.

l. 2. c. 13.

The Church of Smyrna's
Epistle to other Churches.

l. 4. c. 15.

A Synod summoned to
Rome.

l. 10. c. 5.

T.

Thaddæus cured King
Agbarus but would
receive no money for his
cure, nor for his preaching.

l. 1. c. 14.

Theodisia a virgin suf-
fering.

l. 8. c. 25.

Theudas the seer be-
headed.

l. 2. c. 11.

V.

Valerianus was at the
first mild and gentle
towards the Christians, but
afterwards he became ex-
ceeding cruell.

l. 7. c. 6.

Urbanus a cruel perse-
cutor fell into great misery.

l. 8. c. 25.

Y.

Young and Old were in-
joynd to Sacrifice unto
the Gods of the Heathens.

l. 8. c. 27.

*Hoc genus literarum non cum credende necessitate,
sed cum judicandi libertate legendum est.*

This kind of Writings is to be read, not with a
necessity of believing them, but with a liberty to
judge of them.

T H E

The First BOOK OF

EUSEBIUS PAMPHILUS.

The Definition of a Christian.

EUSEBIUS saith, in his first Book of Lib. 1.
his Ecclesiastical History, in the fifth Chap. 5.
Chapter, That he that will express the
Name of a Christian, must be such a
Man as excelleth through the Knowledge of
Christ and his Doctrine, in modesty and righ-
teousness of Mind, in continency (*i. e.* chastity)
of Life, in vertuous Fortitude (*i. e.* Strength)
and in Confession of sincere Piety (*i. e.* God-
liness) towards the one and the only universal
God.

B

Of

*Of the Martyrdom of John Baptist;
and the Testimony of Iosephus touch-
ing Christ.*

Lib. 1. In the 12th Chap. of the aforesaid Book,
Chap. 12. *Euseb.* speaking of *John Baptist*, Relates how
that when divers flocked together, (for many
greatly delighted in hearing of him) *Herod*
fearing least that so forcible a Power of per-
Concern- suading, which was with him, should lead the
ing John People into a certain Rebellion, he supposed it
Baptist far better to bereave him of his Life, before any
and He- Novelty were by him put in use, than that
rods Je- change, with danger, being come in place, he
rouse. should repent him and say; *Had I wist.* Thus
John because of *Herod's* suspicion was sent
toward, and there beheaded.

What Jo- In the same Chapter he repeats what *Iosephus*
sephus wrote of Christ; saying, there was at that
wrote of time one Jesus, A wise Man (if it be
Christ. lawful to call him a Man) a worker of Mira-
cles, a Teacher of them that received the Truth
with gladness; he drew after him many, as
well of the Jews as Gentiles. This same was
Christ; and though *Pilate* by the Judgment of
the chief Rulers amongst us, delivered him to
be Crucified, yet there wanted not them, which
from the beginning loved him. Of him the
Christian People borrow their Name.

Lib. 1. ch. *The Epistle of King Agbarus unto Jesus Christ.*
14. *Agba-* *Agbarus* Governour of *Edessa*, unto Jesus the
cus wrote good Saviour shewing himself in *Jerusalem*,
to Jesus. sendeth

sendeth greeting; I have heard of thee and thy *Lib. 2:*
Cures which thou hast done, without *Medici-*
nes & Herbes. For as the Report goeth, thou
makest the Blind to see, the Lame to go, the
Lepers thou cleansest, foul Spirits and Devils
thou castest out; the long diseased thou resto-
rest to Health, and raisest the Dead to Life.
When that I heard these things of thee, I ima-
gined with my self one of these two things, ei-
ther that thou art God come from Heaven, and
dost these things, or the Son of God that bring-
est such things to pass; wherefore by these my
Letters I beseech thee to take the pains to come
unto me, and that thou wilt cure this my grie-
vous Malady (i. e. *Disease* or *Sickness*) where-
with I am sore vexed; I have heard moreover,
that the Jews murmur against thee, and go a-
bout to mischief thee, *I have here a little City*
and an Honest, which will suffice us both.

The Epistle of Christ unto Agbarus.

Agbarus, blest art thou, because thou hast be-
lieved in me, when thou sawest me not; for it
is written of me, that they which see me shall
not believe in me, that they which see me not,
may believe and be saved. Concerning that
that thou wrotest unto me, that I should come
unto thee; I let thee understand that all things
touching my Message are here to be fulfilled,
and after the fulfilling thereof, I am to return
again unto him that sent me; but after my As-
sumption (i. e. *taking up*) I will send one of
my Disciples unto thee, which shall cure thy
Malady,

Lib. 2. Malady, and restore Life to thee, and then that be with thee.

Unto these Epistles there was a Narration added in the Syrian Tongue, which sheweth how that after Jesus Ascention, there was one of his Disciples sent to the City where *Agbarus* resided, and when the King heard of him, he sent for him; and when *Thaddæus* the Disciple, and one of the 70 heard the Message, he said, I go, for it is for his sake that I am sent thus mightily to work: And when he was come to the King, he asked him, saying, Art thou of Truth a Disciple of Jesus the Son of God, which made me this Promise; I will send unto thee one of my Disciples, which shall cure thy Disease, and shall shew Life unto thee and all thine? To whom *Thaddæus* made Answer, because thou hast greatly believed in the Lord Jesus which sent me, therefore am I sent unto thee; but in case that thou believest in him as yet, thy hearty Petitions according unto thy Faith thou shalt obtain.

To whom *Agbarus* said, I have continued so believing in him, that I could have found in my Heart, mightily to destroy the Jews which Crucified him, were not the Roman Empire a lett unto my purpose. *Thad.* said again, our Lord and God Jesus Christ, fulfilled the Will of his Father, which being finished he is ascended unto him. *Agb.* Answered, and I have believed in him and in his Father: To whom *Thad.* replies; therefore in the Name of the same Lord Jesu I lay my Hand upon thee, which when he had done he was forthwith cured of his Malady,

dy, and delivered of the Pain that pressed him Lib. 2. fore. *Agbarus* marvelled at this, that even as it was reported to him of Jesu, so in Truth by his Disciple and Apostle *Thad.* without *Apothecary Stuff*, and vertue of Herbs, he was cured with many more: So afterwards *Agb.* being desirous to know many things concerning Christ, he Commanded his Citizens to be gathered together to hear the Sermon of *Thaddæus*, which *Thad.* being ended the King charged that Gold coined, and uncoined should be given him; but he received it not, saying, In so much that we have *would not receive a Reward of Gold.* forsaken our own; How can we receive other Mens?

The Second

B O O K

O F

EUSEBIUS.

Tiberius approved of the Doctrine of Christ, but so did not the Senate.

THE Emperour *Tiberius*, would have had Christ Canonized in the Number of the Gods, in whose time the Christian Name was spread

Lib. 2. spread abroad in the World ; and when this Doctrine was signified to him, he communicated the same unto the Senate, declaring withal that this Doctrine pleased him right well ; but the Senate rejected it, because they had not allowed the same ; but he persevered in his Opinion, threatening them Death that would accuse the Christians.

The Jews would not allow of carved Images.

Euseb. l. 2. ch. 6. The Jews formerly judged it an hainous Offence, that any carved Image should be erected in the City, yea so great was their Indignation against Pictures, that upon a certain time when the Pictures of *Cæsar* were conveyed by Night into *Jerusalem*, they that were nearest unto them, at the sight thereof, when the Day appeared, stamped them with their Feet, as if they had been abrogated Laws (i. e. *Laws abolished or dismantled*).

The Death of Pilate.

Euseb. l. 2. ch. 7. *Pilate* that was *President* in the time of *Christ* under *Cajus*, fell into such misery, that necessity constrained him to use Violence upon himself, so that he became his own Murderer.

Of the Martyrdom of James the Apostle.

When King *Herod* stretched forth his Hand to vex certain of the Church, he slew *James* the Brother of *John* with the Sword; and it is recorded,

ed, that he which drew him before the Tribunal-*Lib. 2.* Seat, when he saw that he would willingly suffer Martyrdom, was therewith moved, and voluntarily confessed himself to be a Christian ; then *Ch. 9.* were they both brought together, but he in the way requested *James* the Apostle to pardon him, which after he had paused a little upon the matter, turning unto him, answered, Peace be unto thee, and kissed him ; and so they were both beheaded together.

How Herod was smitten.

Upon a certain time King *Herod* put on a Silver Robe wonderfully wrought, which yielded so gorgeous a Glistering to the Eye, that the *Lib. 2.* shining thereof seemed terrible, and intollerable *ch. 10.* (almost) to the Beholders : Flatterers forthwith, one one thing, and another another thing, bolt out such Sentences, as turned, in the end, to his Confusion, and saluting him as God, they added therewith all, *be gracious* ; for though hitherto we have feared thee as Man, yet henceforth we confess thee to be above all mortal Nature. These things the King rebuked not, neither repelled this impious flattery ; but after he was smore of an Angel, and then he said, I which seemed to you a God, and was a prosperous Immortal, am now constrained to end *reus estate,* the race of this Life : For we have lived not *sometime* miserably, but in that prosperous Estate, which *miserable.* is termed blessed.

Of Theudas the Sorcerer.

There was a certain Sorcerer named *Theudas* (of whom the Scripture makes mention *Acts 5.*) who perſwaded a great Multitude to follow him unto the River *Jordan*, bringing with them their whole Subſtance; for he reported himſelf to be a Prophet, and that at his Commandment the Rivers ſhould divide it ſelf, parting in the miſt, yielding unto them free Paſſage through; and in to ſaying, he ſeduced many who afterwards were ſuppreſſed, and *Theudas* being taken was beheaded, and his Head was brought to *Jeruſalem*.

Of Simon Magus.

Simon Magus, was eſteemed and accounted in the City of *Rome* for a God, and honoured as a God, with a Picture between two Bridges upon the River *Tibris*, having this Roman Superſcription, *Simoni Deo Sancto*; to *Simon* the holy God; and in manner all the *Samaritans*, and certain alſo of other Nations did worſhip him, acknowledging him for the chief God; he is ſaid to have been the firſt Author of Heretic; they that have followed his Heretic, have much overflowed in Filthineſs, and Obſcenity (i. e. filthy Talk) for it is ſaid of them, that whatſoever may be imagined more foul than any Filthineſs, the ſame hath their damnable Heretic ſurpaſſed, and poor wretched Women they have deluded, with a heap of all kind of Evils.

Of

Of the Goſpel written by S. Mark.

Lib. 2.
ch. 15.

It is ſaid that the Romans were not ſatisfied with hearing *Peter* once, nor yet ſufficed with the unwritten Doctrines that he had delivered; and therefore did they injoyne S. *Mark* (whole Goſpel is now ſpread abroad) that he would leave in writing unto them the Doctrines, which they had received by Preaching, neither ceaſed they until they had perſwaded him, and ſo given an occaſion of the Goſpel to be written, which is now after *Mark*.

What the Chriſtians were called.

The Chriſtians were called Worſhippers, either becauſe like cunning Phyſicians they cured and healed ſuch as came unto them of their malicious Paſſions, or that religiously they Worſhipped the Celeſtial God-head with pure and ſincere worſhip; it is ſaid they renounced their Subſtance, and that they which profeſſed Philoſophy abandoned (that is, forſook or caſt off) their own proper Goods, and ſevered themſelves from all the Cares of this Life: And forſook the Cities, and lived ſolitary in Fields and Gardens. Further (he ſaith) they did contemplate (that is, behold in their Minds, or think upon) not only Divine things, but they made grave Canticles, or Songs and Hymns unto God, &c. Moreover, ſaith he, they placed the Chriſtianity (that is, Chaſtity) in the Mind, as ſome laid a certain Foundation; next they built thereupon.

Lib. 2. upon other Vertues. And among them there
ch. 17. were divers elderly Virgins to be found, who
 despised corporal Lust, &c.

*What Sedition was among the Priests about
 Tythes.*

The aforesaid *Eusebius* relates something out
 of *Josephus* concerning a Dissention that was be-
 tween the High-Priests and the Inferior-Priests,
Lib. 2. ch. 20. and chief of the People at *Jerusalem*; they skir-
 mished among themselves, saith he, they vex-
 ed one another, they slinged one at another;
 yea so Impudent and past all Shame, saith he,
 were the High-Priests become, that they stuck
 not to send and take away from the Barn-floors
The Priests the Tythes due unto the Inferior-Priests; so that
miserable in the end it fell out, that the Priests were seen
end. to perish for Poverty.

*Of the Martyrdom of James, who was called the
 Brother of Jesus.*

James the Brother of Christ, was termed a
 just and perfect Man; it is said that he took in
 hand the Government of the Church after the Apo-
 stles; and when many of the Princes were per-
 swaded, there arose a Tumult of the Jews,
Scribes and Pharisees, saying, it is very dange-
 rous least the whole People look after this Jesus,
The Jews as though he were Christ. And being gathered
conspiracy together, they said to *James*, *We pray thee stay*
against the this People, for they err in Jesus, as though he were
Truth. the true Christ; we pray thee persuade this People

COII-

concerning Jesus, for we all obey thee, yea we and *Lib. 2. a.*
 all the People testify of thee, that thou art just,
 and respectest not the person of any Man; stand
 therefore upon the Pinnacle of the Temple, that
 thou mayest be seen aloft, and that thy word may be
 heard plainly of all the People. The aforesaid
 Scribes and Pharisees placed James upon the Pin-
 nacle of the Temple, and shouted to him and
 said, thou just Man, at whose Commandment
 we are all here: Inasmuch as this People is se-
 duced after Jesus who was Crucified, declare
 unto us which is the Door, or Way of Jesus
 Crucified? And he answered, with a loud *Lib. 2. ch.*
 Voice, *Why ask ye me of Jesus the Son of Man,* 23.
when as he sitteth at the right Hand in the great
Power in Heaven, &c. When as he had per-
 swaded many, so that they glorified God at the
 Testimony of James, and said *Hesanna*, (i. e.
 Save now I beseech thee) in the highest to the
 Son of David. Then the Scribes and Pharisees
 said among themselves, *We have done very ill in*
causing such a Testimony of Jesus to be brought
forth; but let us climb up and take him, to the
 end that the People may be stricken with fear,
 and so may be brought to renounce his Faith;
 and they shouted, saying, O, O! *And the just*
also is seduced; so they climbed up, and threw
Justus down headlong, saying, *Let us stone*
James Justus; and they begun to throw Stones
 at him; for after his fall he was not fully dead.
 And he fell upon his Knees, saying, *I beseech*
thee Lord God and Father, forgive them for they
wote not what they do. And as they were a sto-
 ping of him, one of the Priests, the Son of
 Rechab,

Lib. 2. *Rechab, the Son of Charabim, whose Testimony is in Jeremy the Prophet, cryed out, Cease, what do you, this just Man prayeth for you? And one of them that were present, taking a Fullers Club; stroke Justus on the Head and brained him, and so he suffered Martyrdom.*

Of Nero's Persecution and Wickedness.

It is Recorded of *Nero* the Emperor, before whom *Paul* appeared, that he was so wicked that he tormented his own Mother with divers kinds of Death, his Bretheren, his Wife, and many of his nearest Kinsfolks, as if they had been Enemies, and deadly Foes unto him. He was counted the first Enemy, of all the Emperors, unto the Service of God; yea some boasted and said, *They which knew him, may easily perceive that this our Doctrine had never been condemned by Nero, had it not been passing good: It is written that Paul was beheaded, and Peter crucified of him at Rome.*

Lib. 2. ch.
25.

The

The Third
BOOK
OF
EUSEBIUS.

Of Clemens and his Epistle which was read in Churches.

WHEN *Anacletus* had been Bishop of Rome Lib. 3. twelve years, *Clemens* succeeded, whom Chap. 14. *Paul*, writing to the *Philippians*, calleth his fellow Labourer, when he saith: with *Clemens* and the rest of my fellow Labourers, whose Names are written in the book of life; One undoubted Epistle there is of his extant, both worthy and notable, the which he wrote from Rome unto Corinth, when a sedition was raised among the Corinthians; the same Epistle we have known to have been read publicly in many Churches, both of old, and *Clemens* among us also; at that time there was raised a sedition among the Corinthians. *Euse.* Lib. 3. Chap. 14. *The same Epistle or another of is extant in Holland, and I hear in English.*

An History of John the Apostle and a Young-man. *Eusebius* hath a certain relation of a passage concerning the Apostle *John*, in the 20 Ch. of his third Lib. 3. Chap. 20.

third Book there he sheweth; how that when *John* was come unto a certain *City*, and among other things he having recreated the Brethren; He beheld a young man of A goodly body, gracious face, fervent mind, whom he Committed unto him that was Appointed chief over all the *Bishops*, saying, *I Commend this young man unto thy Custody*, with an earnest desire as *Christ* and the Church can bear me witness; so *John* returned to *Ephesus*. But in process of time, this young man became very dissolute (*i. e.* wanton, loose, or given to much vain pleasure) and perniciously accompanied himself with them of his own years, that were idle, dissolute, and acquainted with ill behaviour; First, they brought him to sumptuous banquets, next they guided him in the night to steal and to rob, so after he forsook the right way, he brought himself unto a bottomless pit of all mischief and outrage: And a rout of Thieves being gathered together he became a most violent Captain of Thieves wholly bent to slaughter, and murder, and extreme cruelty. In the mean while (necessity so constraining) the Bishop sent for *John*; he, when he had ended and finished the cause of his coming; Go to (saith he) O Bishop restore unto us thy charge which I and *Christ* have committed unto thy Custody, the Church whereof thou art head bearing witness. The Bishop at the first was Amazed, supposing some deceit to be wrought touching money, which he had not received, yet was he not able to Answer them for that he had it not; But when *John* had said, I require thee

the young man and the Soul of our Brother; Lib. 3. then the Elder looking down with a heavy Countenance sobbing and sighing said: *he is dead.* To whom *John* said; How? and by what kind of death? he Answered he is dead to God, for he is become wicked, and pernicious, and to be short a Thief for he keepeth this mountain together with his Associates; the Apostle then rending his Garment, and beating his head with sorrow, said, I have left a wise keeper of our Brothers Soul; prepare me a horse and let me have a guide. He hastened and rode in post, being come unto the place appointed he is straight wayes taken of the thievish watch, he neither fled nor resisted, but exclaimed: for this purpose came I hither, (said he) bring me unto your Captain; who in the mean time as he was Armed beheld him coming, but as soon as he saw his face and knew it was *John*, he was stricken with shame, and fled away: The old man with might pursued him, and cried, my Son why flyest thou from thy Father Unarmed and Old? O Son tender my cause, be not afraid, as yet there remaineth hope of Salvation: I will undertake for thee with *Christ*, I will die for thee, if need be, as *Christ* did for us, I will hazard my Soul for thine; trust to me, *Christ* sent me. But he hearing this, first stood still casting his Countenance to the Ground, next shook of his Armour, anon trembled for fear, and wept bitterly. He embraced the old man, and coming unto him, answered as well as he could for weeping: So afterwards the Apostle brought him unto the Church again. Con-

Concerning the Writing of the Gospel.

Of Mat. It is reported that *Matthew* and *John* were Constrained to write their Gospels, for *Matthew* when he had Preached unto the *Hebrews*, and passing unto other People, wrote his Gospel in his Country Language, supplying by Writing in his absence, that which was desired in his presence. When *Mark* and *Luke* had Published their Gospels, *John* (say they) in all that space, Preached without writing, but at length was moved to write for this Cause.

Of John. It is reported, that when the Books of the three *Evangelists* were much spread, and coming unto *Johns* hands he allowed of them, and yielded of them a true Testimony, withing that the Declaration of such things had been Printed in their Books which were done at the first Preaching of Christ. *John* passeth over with silence the *Genealogy* (i. e. of the Birth or Pedigree) of our Saviour according unto the flesh, being before amply laid down by *Matthew* and *Luke*, and beginning with his *Divinity* reserved of the Holy Ghost for him as the Mightier: The cause why *Mark* wrote his Gospel we have declared before: And *Luke* in the beginning of his *History*, sheweth the occasion of his writing, signifying, that divers now had already employed their diligent care, to the setting forth of such things as he was fully perswaded of, necessarily delivering us from the doubtful opinion of others, when by his Gospel he declareth unto us, the sure and certain Narration of such things,

things, whereof he had received the Truth Lib. 3. sufficiently.

Concerning the Books of the New Testament.

It shall also be Convenient (saith *Eusebius*) if in this place we Collect briefly the Books of the New Testament; In the first place must be set the fourfold writings of the *Evangelists*, next the *Acts of the Apostles*; then the *Epistles of Paul* are to be added, after these the first of *John* and that of *Peter*, which are Authentick lib. 3. (that is, undeniable or approved of all) Lastly, chap. 22. if you please, the *Revelation of John*, all these are received for undoubted.

The Books which are gainsaid, though well known unto many are these, the Epistle of *James*, the Epistle of *Jude*, the later of *Peter*, the second and third of *John*: whether they were *John* the *Evangelists*, or some others of the same name. Divers do number the Gospel to the *Hebrews* among them that were disallowed, which was used especially of them, which received Christ of the *Hebrews*.

Of Nicolas and his Sect.

Concerning *Nicolas* of whom the *Revelation of John* makes mention, it is Written of him, that he was one of the *Deacons* Ordained, together with *Stephen*, by the Apostles to Minister unto the Poor, but thus it is Written of him; This *Nicolas* having a Beautiful Woman to his Wife, after the Ascension of our Saviour, was

Lib. 3. chap. 26. accused of *Jealousie*, and to clear himself of that Crime, he brought forth his Wife and permitted him that list to Marry her. But his followers say that their doing is agreeable with that saying; that is, *the Flesh is to be Bridled*: And so following that doing and saying without all discretion, they Sin without all shame, in filthy Fornication.

Concerning *John*, and *Philip* with his Daughters, it was wrote thus by *Policrates* unto the Bishop of *Rome*, for in *Asia* (said he) the great Founders of Christian Religion died, who shall rise the last day, at the coming of the Lord when he shall come from Heaven with Glory to gather all the Saints; *Philip*, one of the twelve Apostles was Buried at *Hierapolis*, and two of his Daughters, which led their Lives in Virginity; And *John* who leaned on the Breast of our Saviour rested at *Ephesus*.

The Martyrdom of Simeon the Bishop.

Lib. 3. chap. 29. *Simeon* the second Bishop of *Jerusalem*, being accused for being a Christian, was scourged several days, and when he was a Hundred and Twenty years Old, he suffered Martyrdom, Anno Dom. 110. It is reported, that unto those times the Church of God remained a Pure and Uncorrupted Virgin, for such as endeavoured to corrupt the perfect Rule, and the Sound Preaching of the Word (if then there were any such) hid themselves unto that time in some secret and obscure place, but after that the sacred Company of the Apostles, was worn out and come

come to an end, and that Generation was *Lib. 3.* wholly spent, which by special Favour had heard with their Ears, the Heavenly Wisdom of the Son of God, then the Conspiracy of detestable Error through Deceit of such as delivered strange Doctrine, took rooting. And because that not one of the Apostles survived, *When Er-* they Published boldly with all might possible, *ror begun* the Doctrine of Falsehood, and Impugned, (that *to take* is, resisted or assaulted) the open, manifest, *rooting in* known Truth, *the Church*

How Plinius Secundus wrote to the Emperour in the Christians behalf.

Under *Trajan* the Emperour there was a grievous Persecution of the Christians, and it seems that *Plinius Secundus*, a notable president, was stirred up to write unto the Emperour in the Christians behalf, who wrote as followeth, saying, That he found nothing in them that was Impious or Wicked, but that they refused the Worshipping of Images, signifying this mirhal, that the manner of the Christians was to rise before day, to Celebrate Christ as God, and to the end their Discipline might strictly be observed, they forbade shedding of Blood, Adultery, Fraud, Trayterous dealing, and such like. And for answer hereunto, the Emperour wrote again, That there should be no Inquisition for Christians, but if they were met with, they should be Punished. Through which meanes the grievous Persecution was somewhat qualified, yet nevertheless there was scope enough left for such as were willing to Afflict them.

Concerning Ignatius his Valour and Courage.

Euseb. lib.
3 ch. 32.
Ignatius
Epistle to
the Church

It is reported that one *Ignatius*, Bishop of *Antioch*, was sent from *Syria* to *Rome* (for the Confession of his Faith) to be Food for Wild Beasts, who passing through *Asia*, curiously Guarded with a great Troop of *Keepers*, confirmed the Congregations throughout every City where he came, with Preaching the Word of God, and Wholsome Exhortations, and specially giving charge to avoid the *Heretics* lately sprung and at that time overflowing, &c. And in his Journey he wrot unto several Churches; saying *I strive with beasts by Sea, by Land, nights and days, fettered among ten Leopards, (that is a band of Souldiers) And the more they receive, the worse they become. I thus exercised with their Injuries, am the more Instructed, yet hereby am I not justified. Now do I begin to be a Disciple, I weigh neither visible nor Invisible things, so that I gaine Christ, let Fire, Gallows, Violence of Beasts, bruising of the Bones, Racking of the Members, stamping of the whole Body, and all the Plagues invented by the mischief of Satan light upon me, so that I win Christ-Jesus: This he wrot from Syria to the Churches.*

Concerning Mark the Evangelist.

Eusebius rehearseth one thing touching *Mark the Evangelist*, as followeth: The elder (meaning *John*) said: *Mark* the Interpreter of *Peter*, look what he remembered, that diligently he wrot, not in that order, in which

the

the Lord spake and did them, neither was he *Lib. 3.* the hearer, and follower of the Lord, but of *Peter*, who delivered his Doctrine, not by way of Exposition, but as necessity constrained; so that *Mark* offended nothing in that he wrot, as he had before committed to Memory. Of this one thing was he fearful, in omitting nothing of that he had heard, and in delivering that was false. Concerning *Matthew* it is thus written; *Matthew* wrot his Book in the Hebrew Tongue, which every one after his skill Interpreted by Allegations.

The Fourth

B O O K

O F

EUSEBIUS.

When Heresie crept into the Church.

WHEN Persecution ceased then Heresie began to spring apace among the Christians, 6. among whom *Juglers* and *Impostors* crept in as *Euseb.* relates, who bear the same Name and

C 3

Title,

22 *A brief Rehearsal of the*
 Lib. 4. Title, and in shew professed the same Doctrine with them, thereby the sooner to insnare the Faithful in the slippery way of Perdition, and under pretence of reducing them to the Faith, over-whelmed them in the Whirl-pool, and deep Dungeon of Damnation.

What a slander Hereticks were unto Christian Religion.

Lib. 4. ch. 7. *Eusebius* shews, how that some Hereticks taught, how that they that would attain unto the Perfection of their Mysteries, or rather abominable Devices, they were to work such Facts though they were never so filthy, otherwise they could not overcome the secular (*i.e.* worldly Potentates) unless every one played his part after the secret Operation. And through the subtilty of Satan came many thereby to be seduced, and great occasion was given to the Infidels to blaspheme against the divine Doctrine, and a great slander came to be spread, in that the Fame of them was bruted abroad throughout Christendom; and by this means it fell out often, that the Infidels of those times conceived a wicked, absurd, and shameful Opinion of the Christians, saying, That they used the unlawful Company of Mothers and Sisters, and that they fed upon the tender Infants and Sucklings.

Christians slandered.

How

How the Christians were threatened, and how some were converted by beholding their innocent Sufferings. Lib. 4.

In the Judaical Wars it was commanded that the Christians should be grievously punished, except they would renounce Christ and blaspheme God, but some were Converted, by beholding the patient and innocent Suffering of the Christians, from Paganism to Piety, as one said; for my self, *said he*, delighted with the Doctrine of Plato, hearing that the Christians were led captive, neither fearing Death, nor any Torments which are accounted terrible. I thought it could not be, that this kind of Men were subject unto Malice, and set on Pleasure; for what voluptuous Person, or intemperate, or delighted with devouring of Man's Flesh, can so embrace Death, that he be deprived of his desire, and not rather endeavour that this may always last, that he be able to deceive Princes, and not betray himself to death.

Moreover *Justinus* writeth how that *Adrianus* receiving Letters from a noble President, signifying in the behalf of the Christians, That it was very injurious, that for no Crime but only at the cry of the People, they should be brought and Executed. *How wrongfully Christians were executed.*

An Epistle of *Adrian* the Emperor, who ordered that no Christians should be accused neither suffer without just Cause.

Unto M. F. Proconsul of Asia, *Adrian* sendeth greeting; I received an Epistle from S. G. thy

Lib. 4. Predeceſſor; the occaſion whereof I cannot wiſh ſilence leave untouched, leaſt that thereby Men be troubled, and a gap left open to the malice of Sy-cophants (that is, Talebearers) wherefore, if your Provincials can prove ought againſt the Chriſtians, whereof they charge them, and juſtifie it be-fore the Bar, let them proceed on, and not appeach ſers were (that is, accuſe or bewray) them only for the name, ſo well to with making out-cries againſt them: For it is appear at the Bar as the accuſed. very expedient that if any be diſpoſed to accuſe, the accuſation be thoroughly known of you and ſifted; therefore if any accuſe the Chriſtians, that they tranſgreſs the Laws, ſee that you judge and puniſh according to the quality of the Offence: But in plain words, if any upon ſpite or malice what ju- in way of Cavillation complain againſt them, ſee ſtice and you chaſtiſe him for his Malice, and puniſh him Equity. with Revengement.

Antoninus Pius *Epistle in the behalf of the Chriſtians.*

The Emperor Cæſar Marcus, &c. ſendeth greeting unto the Commons of *Asia*; I know, ſaith he, the Gods are careful to diſcover hurtful Perſons; for they puniſh ſuch as will not worſhip them more grievouſly than ye do thoſe whom ye bring in trouble, confirming that Opinion which they conceive of you to be wicked and ungodly Men. It is their deſire in Gods Quarrel rather to die than to live; ſo that they become Conquerors, yielding their lives unto the Death rather than to obey your Edicts: It ſhall ſeem very neceſſary to admoniſh you of the

the Earth-Quake, which have and do happen among us, that being therewith moved, you may compare our Eſtate with theirs. They have more Confidence to God-wards than you have: you during the time of your Ignorance, deſpiſe other Gods, contemn the Religion of the Immortal God, Banish the Chriſtians which Worſhip him and Perſecute them unto Death; In the behalf of theſe men, many of the Provincial Preſidents have Written heretofore unto our Father of Famous Memory, whom he Answered in Writing again, that they were not to be longer moleſted, unleſs they had practiſed Treason againſt the Roman Empire. And many have given notice unto us of the ſame Matter, whom we answered as our Father did before us; If any therefore hereafter be found thus buſied in other Mens affairs, we command that the accuſed ſtians were be abſolute and free, tho he be found ſuch an one, neſſo be I mean faulty, and that the accuſer be grievouſly Punished. This Edict was Proclaimed at Ephesus in the hearing of that great Aſſembly ſed. of *Asia*.

An Extract out of the Epistle of the Church of Smyrna, unto all the Congregations of the Holy Catholick Church throughout Pontus; Mercy Peace and the Love of God the Father, and of our Lord Jeſus Chriſt be multiplied.

We have written unto you Brethren, of ſuch as ſuffered Martyrdom; The beholders of them were amazed, ſeeing their Fleſh rent with Scourges, even unto the Inner Veins and Sin-

The Chri-
ſtians were
neſſo be
Moleſted
nor Accu-
ſed.

l. 4. c. 15.

Lib. 4. Sinews, so that the most secret Entrails of their
 Chap. 15. Bodies, their Bowels and inward Privities were
 pieciously to be seen; beholding again the sharp
 Shells of Sea-fish, and pibble Stones strowed
 under the *Martyrs* Backs; and bruised Bodies,
 with every kind of Torment that could be de-
 vised; last of all they were thrown to be torn
 in pieces, and devoured of Wild Beasts. But
 there was a certain *Phrygian*, by Name *Quin-*
rus, that trembled at the fierce Rage of the terri-
 ble Beasts, and shrank at the sight of their grim
 Visage, and betrayed his own safety with slack-
 ness of Courage; for the same Epistle testifieth
 of him, that he personally appeared, together
 with the rest before the Bar, more of rashness
 than of any Religion; and being taken he
 publicly professed, *That none ought to intrude*
himself among such Men without good Devotion,
neither to intermeddle in matters wherewith he
bath not to do.

A Tem-
 peration and
 Provoca-
 tion.

The same Chapters sheweth how that after
Polycarpus was apprehended, he was brought to
 the City upon an Ass on the great Sabbath day;
 And a *Justice of Peace*, with his Father, meet-
 ing him, they received him into their Chariot,
 and perswaded him, saying, What harm is it
 to say, *Lord Caesar, to sacrifice and so be saved?*
 At the first he answered nothing; but when they
 urged him he said, *I will not condescend unto*
your Counsel. They perceiving he would not be
 perswaded, gave him very rough Language,
 and tumbled him down out of the Wagon, and
 afterwards he was brought upon the Theatre, or
 Stage; and when the Multitude saw him they
 were

were in a great Rage: The Proconsul, or De-
 puty-Counsel, demanded of him whether he
 were that *Polycarpus*, beckning that he should de-
 ny it, and saying, *Tender thy Years*, with such
 like persuasions, Swear by the fortune of *Caesar*,
 like *periwansions*, Swear by the fortune of *Caesar*,
 repent thee of that is past, say, Remove the Wick-
 ed. But *Polycarpus* beholding with unmoveable
 Countenance the Multitude round about the
 Stage, pointing with the Hand Sighing, and
 looking up to Heaven, said, Remove O Lord
 these Wicked: When the Proconsul urged and
 said, Swear, and I will let thee go; Blaspheme
 and despise Christ: *Polycarpus* answered, *four score*
and six Years have I served him, neither bath he
ever offended me in any thing; And how can I
revile my King which bath thus kept me? The
 Proconsul still urged him, and said, Swear by
 the Fortune of *Caesar*. To whom *Polycarpus* said,
 if thou requirest this vain Glory, that I protest
 the Fortune of *Caesar*, as thou sayest, feigning
 thou knowest me not who I am, hear freely, *I*
am a Christian; and if thou desire to know the
 Doctrine of Christianity, appoint the Day and
 thou shalt hear it. Afterwards the Proconsul
 said, I have Wild Beasts to devour thee, unless
 thou repent; *Polycarpus* answered, bring them
 forth, For it is determined among us not to pass
 from the better unto the worse by Repentance; but
 we count it a thing commendable to turn from the
 thing that is evil, to that which is good and
 just.

Again the Proconsul said, I will quiet thee
 with Fire, if thou regard not the Beasts nor re-
 pent: To whom *Polycarpus* answered, Thou
 threaten-

Lib. 4.
 provoked
 to lye and
 swear, but
 would do
 neither.

Nota.

Lib. 4.

threatnest Fire for an Hour, which lasteth a while and quickly is quenched; but thou art ignorant of the everlasting Fire at the Day of Judgment, and endless Torments reserved for the Wicked: But what lingerest thou? Dispatch as it pleaseth thee. So the Proconsul being amazed, commanded the Beadle, in the midst of the Theatre, thrice to cry, Polycarpus confesseth himself a Christian.

At which saying, the Multitude both of the Jews and Gentiles inhabiting Smyrna, shouted with a great Rage, this is that Doctor of Asia, the Father of the Christians, the overthrower of our Gods, who hath taught many that our Gods are not to be adored: And they craved of the President, that he would let loose a Lion to devour him; and when he would not do that, then they cryed with one Voice, that Polycarpus should be burned quick. And in a short while all things necessarily required for the Execution were applied. And when as they would have nailed him to the Stake, he said, Nay suffer me even as I am, for he that gave me patience to abide this Fire, will give me also an unmoveable mind to persevere within the fiery Pale, without your Provision in fastning my Body with Nails.

C concerning the Expressions of Justinus the Martyr.

Lib. 4. ch. 16. Justinus (who Reprehended, or reproved the Philosophers, as Gluttonous and Deceitful Persons) was by the Malicious means of Crescens the Philosopher Martyred, which he foresaw and signified in his Apology (i. e. defence, or

or speech) in these words: I look for no other Lib. 4. thing then this (said he) that I be betrayed by some one of them called Philosophers: It is not indeed requisite to call him a Philosopher, which ignorantly reporteth that the Christians are Impious and Irregular, to the end he may please and flatter such, as are overshadowed with the mist of Error and Darkness, for if he Impugne or resist the Doctrine of the Christians, having neither read nor known the same, then is he full of Malice, and far worse than Idiots (i. e. Fools) that sometime beware they reason not of unknown matters, least they speak falsely: or if he hath read them, he understandeth not the Mystery and Majestical meaning thereof: or if he do understand them, he doth this, that he be not taken for such an one, and then is he again far more Wicked and Spiteful, the Bondslave of vain Glory and Brutish fear.

Tis folly to speak evil of that one knoweth not.

What Justinus Rehearsed in his Apology.

The aforesaid Justinus makes mention of a Lib. 4. ch. 17. certain Woman, that had been given unto Lechiviousness and Lewdness, but when the learned Christians the Doctrine of Christ, the repented of her former Life, and Embraced Chastity, and she exhorted her Husband likewise to repent, but he continuing still in his former Lewdness by his unlawful actions alienated his Wife from him: Impatience for she said that it was thence forth unlawful for her to use company at Bed and Board with that Man, who contrary to the law of Nature, beyond all right and reason sought means to satiate

Lib. 4. satisfie his filthy Lusts, and therefore would she have been divorced from him: But through the Perswasion of her Friends, who counselled her, a little while quietly to live together, that there was yet hope at length of his repentance, she revoked her Sentence, changed her Mind, refrained her self, and continued with him in *Wedlock*; but he accused her for being a *Christian*; but having no other Colour nor Cloak to accuse her, his Malice turned against *Ptolomæus* who instructed his Wife in the *Christian Faith*; and after he had suffered much in Prison, he was examined whether he was a *Christian*, or no? *whose Conscience bearing him witness of no Crime*, but in a just Cause, confessed that he had preached the true and heavenly Doctrine of Christ. For he which denieth himself to be that he is, either condemneth that which is in him, by denial, or knowing himself unworthy and estranged from the matter, refuses to confess; whereof neither is found in a true *Christian*; and when *Urbinius* commanded that he should be brought forth: one *Lucius* (that was also a *Christian*) seeing the Sentence given contrary to all reason, said to *Urbinius*, what reason is it (O *Urbinius*) that thou shouldst godly and condemn this Man for confessing the Name of Christ, which hath comitted neither Adultery, neither Fornication, neither Man-slaughter, neither Theft, neither Robbery neither any wicked Offence, that he may justly be charged withal? *Urbinius* answered nothing to these things, but said to *Lucius*, and thou seemest to me to be such a one: *Lucius* answered, I am so; and he commanded him to be brought forth with to the place of execution.

Of

Of the spite that was in the Jews.

The aforementioned *Justinus* wrote a Dialogue (i. e. a Communication betwixt two or more) against the Jews, wherein he declared their spite against the Doctrine of Christ, saying, you have not only hardened your selves from repentance, but have sent chosen Men from *Jerusalem*, which should pass throughout the World, and pronounce that there was a certain *Christian Heresie* sprung up, slandered us, as the rest do which know us not, so that *Heresie* hereby you proved your selves Authors of Falshood; not only to your own People, but to all other Nations: He writeth also that unto his time the Gift of Prophecy flourished in the Church.

Of Hereticks among the Christians, and Sects among the Jews.

Egesippus wrote, how that after *Jacobus Justus* was martyred, in such sort as Christ himself was put to death: his Uncle *Simon Cleophas* was chosen Bishop, and then they called the Church a pure Virgin; for, as yet (saith he) the Devil had not sown there any corrupt Seed of False Doctrine. But *Thebais*, because that he was not chosen Bishop, went about to corrupt the same, being one of the Seven Hereticks among the People: He writes of many more Hereticks, as of *Simon*, *Cleobius*, *Dositheus*, *Gorgenus*, *Machomet*, *Menendianistes*, *Carpocratians*,

Lib. 4. *pocratians, Valerinians, Basilidians, and Saturnians*, whereof every one (saith he) hath set abroad a proper and a several Opinion.

False Christs and false Prophets were entered then among the Christians. Of these (saith he further) sprang the false Christs, the false Prophets, the false Apostles, rending asunder the Church with their false Doctrine, directed against God and Christ; The same Author describeth likewise the old Heresies of the Jews, saying, there were in the time of the Circumcision sundry Sects among the Children of Israel, varying in Opinions, and set opposite against the Tribe of Judah and Christ; namely these, the *Essians, the Galileans, the Hemerobaptists, the Masbotheans, the Samaritans, the Sadducees, and Pharisees.* And by Occasion the aforesaid Egesippus reasoning of the Scriptures called *Apocrypha*, that is, *hidden, doubtful, or unknown*, he said that in his time, divers of them were published by Hereticks, that is, *such as make choice, of themselves, what points of Religion they will believe, and what they will not.*

Of Dionysius Epistle to the Romans.

Moreover there remaineth an Epistle of *Dionysius*, Bishop of *Corinth*, unto the Romans, as *Eusebius* saith, wherein it is thus written; It hath been your accustomed manner, saith he, even from the beginning, diversly to benefit all the Brethren, and to send Relief, throughout the City, supplying the Want of the Poor, by refreshing them in this sort, and especially the Want of the Brethren appointed for slavish Drudgery

Drudgery and digging of Metals. The same Lib. 4. Author reporteth of his own Epistles, that they were patched and corrupted; in these Words, *When I was entreated of the Brethren to write, I wrote certain Epistles, but the Messengers of Satan have sown them with Tares, pulling away some things, and putting to other some. For whom Condemnation is laid up. No marvel then (saith he) though some endeavour to corrupt the sacred Scriptures of God, whenas they went about to counterfeit such Writings of so small Authority.*

Concerning the Christians Sufferings.

Melito, the Bishop of *Sardis*, in his *Apology* to the Emperour, reporteth some of the things practiced against the Christians, writing thus; The godly People were grieved by reason of new Edicts, which were published throughout Asia, and never before practiced, now suffer Persecution. For impudent Sycophants, (that is, Tale-bearers or Slanderers,) and greedy Gapers after other Mens Goods, having gotten Occasion, through these proclamations, openly to rob and spoil, day and night, such as commit no Trespas at all. And after a few Lines, he saith, The Emperour that is just never putteth in Practice any unjust thing, and we willingly will bear away the Honour of this Death; yet this only we will crave of you, that you (after Notice and Tryal had of the Authors of this Contention) do justly give Sentence, whether they are worthy

Lib. 4. of Death and Punishment, or Life and Quietness.

Of the Encratits and their Heresie.

lib. 4.
ch. 27. Out of the School of Syternius and Marcion sprang the Hereticks whom they call Encratits, (that is to say, continent or chaste persons) who taught that Marriage was to be aborred, condemning the ancient Shape and Mould of Man framed of God; And so, by Sequel (or consequently) reprehending him that made the Generation of Mankind; again they have commanded Abstinence from living Creatures, for so they call them; shewing themselves ungrateful towards God, who made all things for the Use of Man. After that Justinus was martyred, Tatianus fell from the Church, and being puffed up with presumptuous Estimation and Self-opinion of Doctrineship, as though he passed all other, invented a new Form of Doctrine. He dreamed of certain invisible Worlds with the Valentinians: Some report that he presumed metaphrastically (i. e. by a Metaphor to change one Word from its natural Sence into another Sence like unto it) to alter the Words of the Apostle, correcting, as it were, the order of the Phrase.

The

The Fifth

B O O K

O F

EUSEBIUS.

The Servants of Christ inhabiting Vientra, and Lions, Cities of France, unto the Brethren throughout Asia and Phrygia, having with us the same Faith and Hope of Redemption, Peace, Grace, and Glory from God the Father and Jesus Christ our Lord be multiplied.

W H E N they had promised certain things by *Lib. 5.* way of Preamble, they proceed in these *Chap. 1.* Words: The Greatness of this our Tribulation, The Epistle the fury of the Gentiles against the Saints, of the and what things the blessed Martyrs had suffer-French-ed, we are not able exactly to express by men unto Word, or Comprehend in Writing; for we the Church are not only banished our Houses, Baths, *cess of Asia* and common Market-places, but altogether *and Phrygia* every one of us are straitly charged not to shew our Faces. And many have born all the Vexations that the Multitude have laid upon them, as *Extraordinary Sufferings.* Examinations, Scourgings, Draggings, Spoiling,

Spoiling, Stoning, Fettering, and the like whatſoever the heady ſavage Multitude accuſtomed to praſtiſe againſt their profeſſed Enemies. Next, being had unto the open Market-place, and Examination had, they were condemned in the Preſence of the People, by the Tribune (*that was, a certain Officer that ought to have defended their Liberty*) and the other chief Potentates of the City, and were caſt into Priſon until the Preſidents coming: After that, when they were brought before the Preſident which had exerciſed all kind of extream Cruelty againſt us: *Vetius Epagathus*, one of the Brethren, (whoſe Converſation was ſo perfect, that he was thought comparable with *Zachary* the Priſt) allowed not of the Sentence unjuſtly pronounced againſt us, but with vehement Motion required that Audience might be given him, to plead for the Brethren, alledging that we had committed no *Impiety*, which being denied him, of ſuch as compaſſed the Tribunal (*that is, the Judgment-Seat*) and the Preſident rejecting this juſt Petition, only demand whether he was a *Chriſtian*? Which he confeſſed with a loud Voice, and ſo he was received unto the Fellowſhip of the Martyrs: And was called the Advocate (*that is, one which pleadeth for another in a Conſistory, or in a Judgment place*) of the Chriſtians.

There was certain found unready and as yet weak, nor of ability to bear the Burthen of ſo weighty a Combate (in number Ten) which fell through the Frailty of the Fleſh, to our great heavi-

Heavineſs, and ſorrowful Lamentation, quailing the Cheerfulneſs of others, which were not as yet apprehended, but accompanied the Martyrs, what Torments ſoever beſell them, and ſevered not themſelves from them; then Trembled we all for fear, and that greatly, becauſe of the uncertainty of Confeſſions; being not terrified with any Torments, but careful for the end, leaſt any ſhould fall from the Faith, daily there were apprehended ſuch as were worthy to fulfil the number of the Fain Weaklings, ſo that out of both theſe Churches, as many as Ruled and bore the greateſt ſway were taken and Executed, and alſo certain of the *Erlmicks* (*i. e. Heathens*) being our Servants were taken (for the Preſident had commanded publicly a General Inquiſition to be made for us) who being overcome by the ſubtil ſlights of Satan, and terrified with the ſights of the Torments which the Saints ſuffered, through the perſwaſion of the Souldiers, ſeigned againſt us, and reported that we uſed the feaſtings of Thieſtes and the Inceſt of *Oedius*, with divers other Crimes; which may neither Godlyly be thought upon, neither with modeſty be uttered, neither without *Impiety* be believed. Theſe things now being Bruited, (or reported) abroad, every body (almoſt) was moved and incited againſt us, inſomuch that they which for familiarity ſake, uſed moderation before, now were exceedingly moved and mad with us, great then was the rage both of People, Preſident and Souldiers againſt the Martyrs: And among the reſt there was a woman called *Blandina*, by whom Chriſt ſhewed,

that those things which in the sight of men appear vile, base and Contemptible, deserve great glory with God, for the true Love they bear to him indeed without boasting in shew. For when as we all *Quaked* for fear, yea and her carnall Mistress (which also was one of the persecuted *Martyrs*) was very careful lest that peradventure, at the time of her Answer, by reason of the frailty of the Flesh, She would not persevere Constant: Yet she was so replenished from above with Grace, that the Executioners, which Tormented her by turns from morning to night Fainted for weariness and ceased, confessing themselves overcome: and that they were no longer able to *Plague* her with any more Punishments, &c. For she like a noble wrestler, was renewed at her Confession, for (as it is reported of her) as oft as she pronounced: *I am a Christian, neither have we Committed any Evil:* She was recreated, refreshed, and felt not Pain of her Punishment.

Sanctus also bare nobly and valliantly; yea above the Nature of man, all such vexations as man could devise; his Constancy was so great, that he uttered neither his own Name, neither his *Kindred*, neither the Country whence he was: nor whether he were *Bond or Free*, but unto every Question, he answered in the *Roman tongue*, *I am a Christian*. This confessed he often instead of all other things, of his Name, and City and Kindred; neither could the *Gentiles* get any other Language of him; wherefore the *President* and the *Tormentors* were fiercely set against him; and when as now there remained scarce

scarce any Punishment unpractised, at length *Lib. 5.* they applyed unto the tenderest parts of his Body, *Plates of Brass Glowing Hot*, which *Fried, Scared and Scorch'd his Body*, yet he remained unmov'able, nothing amazed, and constant in his confession, being strengthened and moistened with the Dew which fell from the Celestial (that is, Heavenly) Fountain of the *Water of Life*. *Cruel torment.*

Over all his Body his Flesh was wounded, his *Members* bescarred, his *Sinews* shrunk, so that the Natural shape, and outward hew was quite changed. And when as the wicked *Tormentors* a few days after had brought him to the place of Torment, and well hoped, that if they punished him now they should overcome him and prevail: or if that he dyed in Torment, they should terrifie the rest, and so warn them to take heed: None of all these things happened unto him, but beyond all mens expectation in the latter Torments his Body was released of the pain, recovered the former shape (as it is recorded of him) and the *Members* were restored to their former use; so that the second *Plague* through the Grace of Christ, was no grievous *malady* (i.e. *disease*) but present *Medicine*. *A wonder-ful thing if true.*

Again, Satan going about Blasphemously to slander us, procured *Biblis* a woman (one of them which had fainted before) to be brought forth, supposing her frail and fearful mind, now to be quite altered from the Christian Opinion, consequently through her Blasphemous denial to be in danger of Damnation. But she at the very hour of Torment, returned unto her self,

Lib. 5. and waking as it were out of a dead sleep, by means of these Punishments Temporal, considered of the pains of Eternal Fire, and unlooked for, cryed out unto the Tormentors, and said, How could they devour Infants, which were not suffered to touch the Blood of Bruite Beasts? Therefore when she confessed her self a *Christian*, she was appointed to take her chance among the *Martyrs*. Afterwards the Saints were Imprisoned in deep and dark *Dungeons*, and were fettered in the *Stocks*, and their Feet stretched unto the fifth boord chink, with other Punishments, which furious Ministers or *Governors*, full of devilish rage are wont to put in use (i. e. use) and practise upon poor Prisoners: so that many were stifled, and strangled in Prison.

The Saints cast into dark and deep Dungeons. And when many of the Saints were so weakened with grievous Torments, that life seemed unto them impossible, they remaining shut up in close Prisons, destitute of all mans aid; yet comforted even then were they Comforted of the Lord, of the Lord and confirmed in Body and mind, so that they when distressed up and Comforted the rest, several of the younger sort that were newly apprehended, whose bodys had not before tasted of the lash of the whip, loathed the closeness of the Prison, and were choked up with stinck: And *Pothinus* Bishop of *Lyons* being above four score and ten years old, weak of Body, scarce able to draw breath, because of the Imbecillity (i. e. Feebleness or Weakness) of Nature; he was carried of the Souldiers and laid before the Tribunal (i. e. Judgment) seat accompanied with the Potentates (i. e. Princes or great Rulers) of the City, and

and the whole multitude diversly shouting, as if *Lib. 5.* he had been Christ; he hath given a good Testimony: And being asked of the President who was the God of the Christians; he answered, *If thou become worthy, thou shalt understand.*

After this answer, he was cruelly handled, and suffered many stripes; for such as were nearest to him, struck at him both with hand and foot, and such as stood afar off, look what each one had in his hand, that was thrown at his head; and such as ceased from pouring out their poisoned malice, thought themselves to have grievously offended; supposing by this means to avenge the ruine of their rotten Gods. Afterwards he was cast into Prison, where after two days he departed this life.

Moreover, as many as fainted in the first persecution were all alike imprisoned, and *Persecution* waiters of the affliction, neither did they prevail, or *led not* the denial profit them; it was thought sufficient Fault, that they confessed to have been such; but these as Murderers and hainous Trespassers, were twice more grievously plagued. *The joy of Martyrdom, the hoped promises, the love towards Christ, and the fatherly Spirit, comforted the one Company; The other were vexed in Conscience, so that their outward Countenance bewrayed their inward Apostacy, i. e. their revolting or falling from the True Religion: for the former went cheerfully with great majesty and grace, their Fetters becoming them as the skirts of the new-married Spoule, garnished with sundry Crowns the lours, and laid over with Gold, and withal yielding a Christian fragrant, (i. e. sweet-smelling) unsaithful smell,*

Lib. 5.

smell, so that many supposed their Bodies to have been outwardly perfumed: But the other all sad and mournful, as vile and abject castrated *i. e.* base, naughty, mis-shapen Creatures, full of all deformity, derided of the *Gentiles* themselves, deserving death as degenerating Cowards, destitute of the most precious, glorious, and lively Name of Christianity; with the sight hereof many are confirmed, so that suddenly being apprehended, without stay they professed their Faith. *A little after, in the same Epistle, it is shown, how that Maturus, Sanctus, and Blandina, were led unto the brute Beasts in the popular and publick spectacle of the heathenish Inhumanity, even as the day appointed of set purpose, where Maturus and Sanctus were diversly tormented with sundry sorts of punishment, as if they had suffered nothing before; and whatsoever the outrageous multitude craved and commanded, that they suffered; but above all, they patiently suffered the Iron Chair, wherein their Bodies boiled as in a Frying-pan; yet could they get no other Sentence of Sanctus, save that Confession which he cried at the first. And because Caesar had commanded that such as confessed themselves Christians should be executed, and such as renounced should depart the frequented Solemnity (which by reason of the concourse of the Gentiles from every Country was at the beginning very populous) he brought forth from Prison the blessed Confessors (for so it seems the Christians were sometimes called) into the open Spectacle, or View, and Presence of the People, to be scornfully gazed upon,*

Terrible
cruelty.A sad
time.

and

and when he had again made Inquisition of *Lib. 5.* them, as many as he (to wit, the President) found to be priviledged Persons of *Rome*, those he beheaded, the rest he threw to be torn asunder of wild Beasts. But *Attalus* was burned in the Iron Chair; and being demanded what Name God had, he answered, *God is not called after the manner of Men.* And after these things, *Blandina*, together with *Ponticus* (a young Man of fifteen years of Age) was brought forth, and compelled to swear by their Idols Names: But they constantly persevered in their Opinion, and contemning their Idols, set the multitude in such a rage against them, that they neither pitied the years of the young Man, nor spared the Womankind, but plagued them with many Torments used in their Theaters (*i. e.* certain Places made for People to sit and behold solemn Games and Plays) urging them now and then *The Christi-* to swear; which when they could not bring to *pass Mar-* pass, *Ponticus*, being encouraged of the Sister in *tyrs would* presence of Pagans (*i. e.* Heathens or Infidels) *not swear.* who then beheld how she exhorted and confirmed the young Man, after he had suffered many Torments, yielded up the Ghost. And *Blandina* was afterwards wrapped in a Net, and tumbled before a wild Bull, who fanned and tossed her with his Horns to and fro, yet, it is said, she had no feeling of these things; her Mind being fixed and wholly set upon the Conference which she had with Christ; and finally she was beheaded.

The Rage and Cruelty of the Gentiles did not herewith cease against the *Christians*; for as many

Lib. 5. many as were choaked up with the noisome stink of the Prisons, were thrown to be devoured of Dogs, and a continual watch for day and night, that none of them should be buried; and some fretted and fumed at them, with the gnashing of their teeth, seeking further revengement of them; others derided and scoffed them, magnifying their Idols, as Causes of the Christians Calamity. And such as were of a milder Nature, and somewhat sorrowed at our Sufferings upbraided us (*i. e.* cast them in the teeth) and said, *Where is their God? and what profited them this Religion, which they preferred before their Lives?* And after they had kept the dead Bodies six days unburied, at length were burned to ashes; the ashes also they gathered and scattered in the River *Rhoanus*, which passed by, so that no jot or relick thereof should longer remain upon Earth.

Christian Religion termed new and strange.

This they did, to the end they might overcome God, and hinder the reviving of the Saints, lest that, as they said, there should be any further hope of the Resurrection, whereof, say they, the Christians being fully perswaded, bring among us a strange and new Religion: They condemn (*i. e.* despise) punishment, and hasten themselves cheerfully unto death: Now let us see whether they can arise, and whether their God can help and deliver them from our hands.

Of

*Lib. 5.
Chap 3.*

Of Attalus's Revelation.

In the aforesaid Epistle, there was a certain Narration contained, concerning one *Alcibiades*, who lived miserably, feeding only on Bread and Water, when he had determined with himself to live in Prison: It was revealed to *Attalus*, after his first Conflict on the Theater, that *Alcibiades* did not well, in that he used not the lawful Creatures of God, and also gave an occasion of doubting unto others. Hereof when *Alcibiades* was perswaded, he used all things indifferently, and praised God: For they were not destitute of the Grace of God, but had the Holy Ghost for their Director.

*The Spirits of the Christians were sub-
jected one to another.*

What Irenæus wrote concerning the Holy Scriptures.

Ch. 8.

Eusebius relates what *Irenæus* hath writ concerning the Four Evangelists (*i. e.* the Bringers of good Tidings) saying, *Matthew* delivered unto the Hebrews the History of the Gospel, written in their own Tongue. When *Peter* and *Paul* had preached at *Rome*, and planted the Church, after their departure, *Mark* the Disciple and Interpreter of *Peter* also, delivered us in writing such things as he had heard *Peter* preach. And *Luke* accompanying *Paul*, comprised in one Volume the Gospel preached of him. After these, *John* the Disciple of our Lord, which also learned on his Breast, published a Gospel unto the Potteries remaining at *Ephesus*. Moreover, in the

Of the Evangelists.

Lib. 5. Concerning the Scriptures. the same Chapter it is said, That in the Captivity of the Jews under Nebuchadnezzar, the Scriptures were perished (the Jews returning into their own Region, *i. e.* Country, after seventy years, in the time of Artaxerxes King of Persia) he inspired Esdras the Priest, of the Tribe of Levi, that he restored again all the Sayings of the former Prophets, and delivered unto the People the Law given by Moses.

Chap. 14.

Apollinarius concerning Montanus.

It is now a great while ago, well-beloved *A. M.* since thou didst enjoin me this Task, that I should publish some Book against the Followers of the Heretick *Montanus*, whereupon I doubted unto this day what was best to be done: Nor because I was not able to confute their Falseness, and give Testimony unto the Truth, but that I feared greatly, lest by writing I should seem to add something to the Doctrine of the New Testament, whereto nothing may be added, and wherefrom nothing may be taken away, by him that will lead a Life agreeable to the Gospel. I being of late at *Ancira* in *Galatia*, found the Church through *Pontus*, not with Prophets, as they call them, but rather, as it shall be proved, with False Prophets; where through the Lord, as much as in me lay, I disputed in the Church, the space of many Days, against them and their several Objections, so that the Church rejoiced, and was thereby confirmed in the Truth; but the contrary Part yet repined, and the Gainsayers were very sorrowful.

False Prophets were entered.

It

Lib. 5. It is written of *Montanus*, that he was puffed up with an immoderate Desire of Primacy, *i. e.* Chief Authority, opened a Gap for the Adversary to enter into him; and being mad and estranged suddenly, and bereft of his Wits, waxed furious, and published strange Doctrine, contrary to the Tradition and ancient Custom of ancient Succession, now received, under the Name of Prophecy: they which then were Auditors of this unlawful Preaching, some chastised and checked him for a Lunatick (*i. e.* one possessed with Lunacy, who at certain times of the Moon is distracted in his Wits) and one that was possessed with the Spirit of Errours, and forbad him to Preach, being mindful of the Forewarnings and Threatnings of our Saviour tending to this end, that we should take diligent heed of False Prophets. Others waxed insolent (*i. e.* proud) and boasted and bragged of him not a little, as if he had been endued with the Holy Ghost and Gift of Prophecy; so that through disobedient Persons, he came to be more honoured than his Merit did require: And two Women being possessed of a foul Spirit, spoke fond, foolish, and fantastical things, even as he had before, and they gloried and rejoiced in that Spirit which pronounced them happy, and puffed them up with infinite fair Promises; yet sometimes by Signs and Tokens he rebuked them to their faces, so that he seemed a chastising Spirit. There were few of the *Phrygians* seduced, notwithstanding that bold and blind Spirit instructed them to blaspheme and revile generally every Church under Heaven, because they

A deceitful Spirit.

Lib. 5. they neither did Homage (*i. e. a servile Ceremo-
 nials did ny of some Tenants, which by Duty they owe to their
 no homage Lords*) neither courteously received among them
 that false Spirit of Prophecy. These things he
 wrote in his first Book; and in his second Book he
 writeth thus of their Ends: These, say they, are
 the Prophets which the Lord promised to send
 his People. Let them answer me: I charge them
 in the Name of the Living God, O ye Good People,
 Is there any of the Sect of Montanus, and these
 Women which have been persecuted by the Jews,
 or put to death by any Tyrant? Not one of them
 bearing the Name was either apprehended or cru-
 cified, neither was their any Woman of them in the
 Synagogues of the Jews either scourged or stoned
 at all, but Montanus and Maximilla are said to
 die another kind of Death.

False Pro-
 phets are
 not perse-
 cuted to
 death.

Moreover, when the Bishops were about to
 rebuke the Spirit which spoke in Maximilla,
 they were hindred by others that wrought by
 the same Spirit, saying, Let not the Spirit of
 Maximilla say, I am chased as a Wolf from the
 Sheep: I am no Wolf, I am the Word, the Spirit
 and Power; but let him manifestly express the
 power by the Spirit, and prevail.

Apollonius against the Montanists.

He wrote in this manner, saying, But what
 kind of New Doctrine this is, his Works and
 Doctrine do declare. This is he which taught
 the breaking of Wedlock, *i. e. Marriage*; this
 is he which prescribed Laws of Fasting: This
 is he which called *Pepusa* and *Tymium* (pelting
 Parr-

Parishes of Phrygia) Jerusalem, to the end he Lib. 5.
 might entice all Men from every where to fre-
 quent thither. This is he which first ordained
 Tollgatherers: and Taxers of Money; this is he
 which under pretence and colour of Oblations, *First In-
 ventor of Bribes.*
 hath cunningly invented the Art of Bribing; this
 is he who giveth great hire unto the Preachers of *Gives hire
 to the preachers*
 his Doctrine, that by feeding of the Paunch his
 Prophecies may prevail. Moreover, he addeth, *cheer of his*
 saying, Doth not the whole Scripture forbid that doctrine.
 a Prophet should receive Rewards and Money? *Bribes be-
 lieved not*
 When I see a Prophetes receive gold and silver, cometh not
 and goodly Garments, how can I chuse but detest prophes-
 her? Again, of another he saith, And besides
 these, Themisin also, inflamed with the burning
 Thirst of Covetousness, tasted not of the rare
 Cognisance of Confession before the Tyrant,
 but shuffled himself out of Fetters with much Mo-
 ney. And whenas therefore he should have
 humbled himself, yet he all in bragery as if he
 were a Martyr, *i. e. one that died for Righte-
 ousness sake*, after the example of the Apostle,
 wrote a Catholick, *i. e. Universal or General*,
 Epistle very presumptuously, to instruct them
 which believed better than himself, and to ex-
 hort them to strive with him for this New Do-
 ctrine, and to revile the Lord and his Apostles,
 and his holy Church.

Again, speaking of one of their highly esteemed
 Martyrs, he writes in this sort: And that we
 trouble not our selves with many, let the Pro-
 phetes tell us touching Alexander, who called
 himself a Martyr, with whom she hath banque-
 ted, whom also many do adore, *i. e. worship*
 whose

Lib. 5. whose Thefts and other heinous Crimes, which he suffered for; I will not presently rehearse, for they are publickly known and registred, Whose Sins hath he pardoned? Whether doth a Prophet yield theft unto a Martyr, or a Martyr an immoderate Desire of gathering unto a Prophet?

For as when Christ commanded, *You shall not possess Gold, neither Silver, neither two Coats; these, on the contrary, seek after the Possession of unlawful Substance; for they whom they call Prophets and Martyrs, have extorted Money, i. e. wrested it from people per force, not only of the Rich, but of the Poor, the Fatherless and Widows. But if they plead innocency, let them stay and join with us in the issue in the matter, upon this condition, that if they be overthrown, at leastwise from henceforth they will cease to commit the like Sin again. The Fruits of the Prophets are to be tried; the Tree is to be known by its Fruit.* And that the case of Alexander may be known of such as desire it, he was condemned at Ephesus by Aemilius Frontinus, not for his Profession, but for his presumptuous and bold enterprised Theft, being a lewd Person: And then with a false pretence of Christian Profession, seducing the faithful of that place, he was pardoned and set at liberty.

Again, in another place, he writeth of their Prophets thus.

If they deny their Prophets to have been Bribers, let them affirm it conditionally that if it be

be proved, they be no longer Prophets. For all Lib. 5. the Works of a Prophet are necessarily to be proved. Tell me, I beseech ye, Is it seemly for a Prophet to paint himself in Colours? Is it seemly for a Prophet to smooth himself with the white glittering *Stibium*? i. e. A certain Stone which maketh the Skin look very fair, when it is rubbed with it. Is it seemly for a Prophet to pinch and gingerly to set forth himself? Is it seemly for a Prophet to Dice and Cards? Is it seemly for a Prophet to be a Usurer? Let them answer me.

Of Apollonius's Apology before the Senate. Chap. 19.

Apollonius, who was said to be a Christian Philosopher, i. e. a Lover of Wisdom and Learning, was brought before the Tribunal, i. e. Judgment-Seat, at Rome; and being earnestly intreated of the Judge to render an account of his Faith before the Noble Senate, i. e. the Council, he exhibited, i. e. gave, or presented, in the presence of them all, a notable Apology, i. e. Defence or Speech, of his Faith, in which he suffered Martyrdom, i. e. a suffering of grievous torment unto death, for constant perseve- *A cruel* *Law a-* *gainst the* *Christians* *was of Force,* *and prevailed among them, that Christians* *the Christians which were once presented before the Tribunal-Seat, and not revoked, i. e. called back again, their Opinions should no more be set a liberty.*

Immediately upon this, Viſtor Biſhop of Rome goeth about to ſever from the unity in the Communion; all the Churches of *Asia*, together with the adjoining Congregations, as favouring not aright, and inveighing, *i. e.* ſpeaks bitterly, againſt them in his Epistles, and pronounceth ſharly all the Brethren there for excommunicated Perſons. But this not pleaſing all the Biſhops, they exhorted him to ſeek after thoſe things which concerned Peace, and Unity, and Love between Brethren. And one amongſt the reſt wrote to him, ſaying; *Neither is this Controverſie only of the Day, but alſo of the kind or manner of faſting; ſome think they ought to faſt one Day, ſome two, ſome forty; and telling the Hours throughout day and night, they count a day.* Moreover, he added how that they that were Biſhops before Soter, of the See which thou governſt, *neither did ſo obſerve it themſelves, neither left they any ſuch Commandment unto their Poſterity; and yet they (though not obſerving the ſame Cuſtom) were at unity with them, which reſorted to them from other Churches, and did obſerve the ſame, although their Obſervation was contrary to the Minds of ſuch as obſerved it not.*

Their Opinions concerning faſting.

The

The Sixth BOOK OF EUSEBIUS.

Concerning Origen.

THIS Origen, when he was yet young, bear in his Mind fervent deſire of Martyrdom. He exhorted his Father not to Faint, when he was in cloſe Priſon. He was of a Child-trained up in the Holy Scriptures, and he contented not himſelf with the bare and caſual (*i. e.* that which happened by chance, or uncertain) reading of the Words, but ſought farther, ſearching the perfect profound underſtanding thereof. When his Father died a Martyr, he was left an Orphan, *i. e.* one that wanteth Father or Mother; of the years of ſeventeen. He was alſo afterwards received of a certain Matron, *i. e.* a grave Motherly Woman, who was very rich, and alſo Religious. He was one that deſtroyed the Doctrine of Hereticks. He purchaſed unto himſelf a Famous Opinion among the Faithful,

D 3 in

Chap. 2.

in that he cheerfully embraced, in the heat of Persecution, all the Martyrs, not only of his Acquaintance, but such as were unto him unknown: He visited not only such as were fettered in deep Dungeons and close Imprisonment, neither only such as looked for the last Sentence of Execution, but after Judgment given and Sentence pronounced. He was present with the Martyrs, boldly accompanying them to the place of execution, putting himself in great peril oftentimes, boldly embracing them; so that once the furious Rage of the fond Multitude of the Gentiles (*i. e.* such as did not profess the Faith of Christ, or Heathen) had stoned him to death, *if the divine power of God had not miraculously delivered him.* Souldiers were commanded to watch about his House, because of the multitude that came to be instructed of him in the Christian Faith.

Nota.

It is said of him, that as he taught, so he lived; that as he lived, so he taught. When he perceived many Disciples to frequent unto him, and that the Charge of the School was now by Demetrius the Bishop committed unto him alone, he supposed the reading of Humanity (*i. e.* Courtesie or Pleasant Manners) to be out of Season, and transformed the School, as altogether unprofitable, by reason of prophane Literature, to the exercise of godly Discipline (*i. e.* Instruction.) After good advice taken for necessary Provision, he sold the prophane Writers, which he had diligently perused, and laid by him, enjoining the Buyer to lay by day four half

Origen
sold his
Philosophy
books.

penny of the set Price, wherewith he contented Lib. 6.
himself.

Of the Martyrdom of Potamiana a Virgin, Chap. 4.
Marcella her Mother, and Basilides a Souldier.

It is said that Potamiana for the Chastity of her Body, and Purity of Mind, strove very stoutly with her Lovers; and that after she had suffered very much for the Faith of Christ, with her Mother Marcella, she was burnt with fire, and consumed to ashes; after Sentence pronounced, Potamiana was taken and led to Basilides, a Souldier of Authority among the Host, to execution. And when the Multitude molested her sore, spitefully handling her with opprobrious, *i. e.* reproofful, Terms; Basilides repressed and rebuked their raging Speeches, pitying her very much, and practising great Courtesie towards her. And, on the other side, she approved and acknowledged his courteous Dealings towards her, and bade him be of Good Cheer, &c. When she had done speaking to him, *Pitch scalding hot was poured by little and little over all her Body, and such was the suffering that this Worthy Virgin sustained.*

But not long after, Basilides being required by his Fellow-Souldiers to swear for some occasion or other, he refused, and said *That he did not become him, or it was not lawful for him to swear, for he was a Christian.* At the first he was thought to dally; but when he constantly avouched

Basilides
would not
swear.

Lib. 6. ched it, *i. e.* affirmed it boldly, he was brought before the Judge, and there confeſſing the ſame, was clapt in Priſon, afterwards he was beheaded and ſuffered Martyrdom.

Chap. 13. Clemens Biſhop of Alexandria, of the Canonical Scripture.

Note. The Epiſtle unto the Hebrews he affirmeth to be Paul's for undoubted, and therefore written in the Hebrew Tongues for the Hebrews ſakes, but faithfully tranſlated by Luke, and preached unto the Gentiles. It is not to be miſliked at all, ſaith he, that Paul an Apoſtle is not prefixed to this Epiſtle; for, ſaith he, writing unto the Hebrews, becauſe of the ill Opinion they conceived of him, very wiſely concealed his Name, leſt that at firſt he ſhould diſmay them, *i. e.* aſtoniſh them. Afterwards of the Order of the Evangelists, according unto the Tradition of the Elders, he writeth thus: The Goſpels which contain the Genealogies (*i. e.* a deſcription of Stocks, Lineages, or Pedigrees) are placed and counted, firſt, The Goſpel after Mark was written upon this occaſion: When Peter preached openly at Rome, and publiſhed the Goſpel by rote, many of the Auditors intreated Mark, being the Hearer and Follower of the Apoſtle a long while, and one that well remembered his Words, to deliver them in writing ſuch things as he had heard Peter preach before: which thing when he had ſignified to Peter, he neither forbad him, nor commanded him to do it.

why Mark wrote.

novus in his ſcriptura
habet

John

John laſt of all, ſeeing in the other *Evange- Lib. 6.* liſts the Humanity of Chriſt ſet forth at large, *Why John* being intreated of his Friends, and moved by *wrote.* the Holy Ghoſt, wrote chiefly of his Divinity.

Biſhops were divided about a Lay-man's Prea- *Chap. 19.* ching.

Origen was intreated of the Biſhops to diſpute in the open Church, and to expound the Holy Scripture, before he was called to the Miniſtry: Which may evidently appear, by that which they wrote in defence of the fact unto Demetrius concerning him, after this manner: (He laid this down in his Letters, that there was never ſuch a Practice heard of: that there could no where the like Preſident be found, that Laymen, *i. e.* ſuch as are not of the Clergy) in preſence of Biſhops have taught in the Church. We know not for what cauſe he reporteth a manifold untruth, whenas there may be found ſuch as in open Aſſemblies have taught the People; yea, whenas they were preſent Learned Men that could profit the People: And moreover, Holy Biſhops at that time alſo exhorting them to Preach; as ſeveral might be inſtanced.

Diony.

Chap. 40. Dionysius Bishop of Alexandria reporteth in his Epistle, the Constancy of such as were Martyred at Alexandria, under Decius; as followeth.

Dionysius unto Rabius Bishop of Antioch.

This Persecution was not begun by the Emperour's Edict (*i. e.* Proclamation or Decree) but one whole year before: For there came unto this City a certain Southsayer, and Inventer of Mischief, who moved and stirred up the whole Multitude of the Heathen against us, and excited (*i. e.* stirred up) them to defend the Superstition of their Native Soil: By whom they being thus provoked, and having won to their side such as were of Power and Authority, to perpetrate (*i. e.* to commit any unlawful thing) all impious Acts, they perswaded themselves, that the only Worship of Devils and our Slaughter was Piety (*i. e.* Godliness) it self. First then, they apprehended a certain Minister, and commanded him to utter Blasphemy; who for disobedience therein, was beaten with Clubs, his Face and Eyes they pricked with sharp Quills; afterwards they led him forth, and stoned him to death.

A Martyr
stoned.

Heathen
Cruelty.

Again, they brought into the Temple of Idols, a Faithful Woman named *Quinta*, and constrained her to Worship; who contrarying and abhorring their Idols, had her Feet bound together, and by them trailed and lugged all along the Streets, which were paved with sharp

Stones;

Stones; and withal being beaten against Mill-Lib. 6. stones, and sore scourged, she was brought forth to the place and executed. Which being done, they all almost with one accord violently rushed into the Houses of the Religious, and the wicked led the heady multitude unto their Neighbours Houses, whom they knew to be godly and well-disposed, and they destroyed, spoiled, stole, and bore away the precious Jewels; but the vile, the base, and the wooden stuff they threw out into the Street, and burned it to ashes; shewing forth thereby a Resemblance, or Spectacle of a City taken and ransacked by the Enemy. But the Brethren took it in good Part, and very cheerfully suffered they the Loss of their Goods; much like unto them of whom *Paul* hath testified, so great was the Rage of the Heathen, that there was no way left for us to pass, no not the common High-way, nor any By-passages either by day or night; they cried out all, and exclaimed every where; there was no other choice, but either to utter Blasphemy, or to be drawn and burnt at a Stake. But in the end, this Sedition and Civil War overtook the seditious Persons themselves, and turned upon them the self-same Cruelly, which they before had practised upon us; so that for a little Season we refreshed our selves, their Fury wherewith they raged against us, being somewhat abated. But a while after, the alteration of the Imperial Scepter was made known unto us, which before-time had been very favourable unto us, but now threatened great Mischief to ensue. And the Em-

Lib. 6. Proclamation against Christians Emperours Edict or Proclamation was proclaimed ; and that most dreadful Saying of our Saviour prognosticated (*i. e. foretold*) long before, then took place; That if it had been possible, the very Elect themselves should have been offended..

Then did all tremble and *Quake* for fear ; some forthwith of the mightier sort fled away, doubting what would befall them ; some of their own accord were carried away with their worldly Affairs, some were perswaded by their Neighbours, and being called by their Names, were present at their profane and impious Sacrifices: Some waxed pale and trembled, not as though they would Sacrifice, but like to become Sacrifices and Oblations (*i. e. Offerings*) to the Idols, so that the whole Multitude derided them ; for they seemed manifestly to be timorous both to die, and also to Sacrifice ; some went stoutly to their Altars, and affirmed boldly that they never were Christians ; some other there were that held with both sides ; some fled, and some were taken, whereof divers endured Fetters and Imprisonments : Othersome after long imprisonment, before they came unto the Tribunal (*i. e. Judgment*) Seat, renounced (*i. e. forsook or denied*) their Faith ; yea, some denied Christ, after they had endured Torments. But *Julianus* and *Cronion* (who confessed and acknowledged the Lord with a sound Faith) were burned to ashes in the presence of the People, which compassed them round about.

Whenas they were brought forth, a certain Souldier rebuked such as reviled them, wherefore

fore they exclaimed against him, so that he was brought forth in that great Skirmish for the Christian Faith, and was beheaded. *Lib. 6.*

Dioscorus, a young Man of fifteen years old (with others) were committed : First of all the Judge took the young Man in hand with *A young* fair Speeches, as though he were easie to be in-*Sufferer* treated ; afterwards with Torments, as thought he were soon terrified ; but he for all his perswasion, would neither bow at his Flatteries, or break at his Threats. The rest, after they had endured cruel rending and dis-jointing of their bodily Members, he commanded to be burned with fire : But *Dioscorus* he set at liberty, wondring at his gracious Countenance (which gave a glittering shine) and the wise Answers which proceeded out of his mouth, saying he would grant him longer space to repent and remember himself, for his tender years sake. Moreover, *Nemesion an Egyptian* was accused of Theft, whereof, after he had openly purged and cleared himself before the *Centurion* (*i. e. Captain of 100 men*) again he was accused of *Christianity*, wherefore he was bound and brought before the President (*i. e. a Ruler, or Judge*.) But the most cruel and unjust Judge delivered him among the Thieves, to be twice more grievously tormented and vexed.

There stood before the Tribunal-Seat certain *Souldiers* Souldiers, and together with them old *Theophilus*, who (when any of the Christians came to hear the Sentence or Judgment, and then was ready to shrink) so struggled, that they were ready to burst within themselves ; they nodded with

Nb. 6. with their Countenance, and beckned with their Hands, exhorting them to Constancy, with many signs and gestures of the Body; the which when the Multitude in compass had perceived, before that any laid hands on them preventing their doings, they stept forth before the Bar, and proclaimed themselves to be Christians; so that the President and his Assistants were amazed, and the Christians upon whom the Sentence had past, were thereby emboldened to suffer, and the Judges marvelously afraid. These therefore departed from the Tribunal (*i. e.* Judgment) seat cheerfully, and rejoyced in the testimony of their Faith, God gloriously triumphing in them.

Chap. 41.

Ischyron martyred by his Master.

Many others (saith *Dionysius*) throughout the Cities and Villages, were quartered and dismembered by the Ethnicks (*i. e.* Heathens) whereof for example sake I will rehearse one. *Ischyron*, being a Noble-man's hired Servant, and by Office his Steward, was commanded by his Master to do Sacrifice, and when he obeyed not, he was contumeliously (*i. e.* reproachfully) reviled. The Heathen Master seeing his Christian Servant so constant, persisting in his former Opinions, takerh a great Cudgel in his hand, and beat his Body and Bowels till Breath departed. What shall I say of the multitude of them which wander in the desert, and waste mountains, consumed with Famine and Hunger, and Cold and Diseases, spoiled by Thieves, and

Souldiers
Zest.

and devoured by Beasts, whose Blessedness and Victories, they that remain alive are able to testify. These things (Brother) I write not in vain, but that thou mayest understand, what and how great Evils and Mischiefs have happened among us, whereof they know more, which among all others have felt most.

Of Novatus his Heresie and Impiety.

Chap. 42.

There was a certain Priest of Rome that was puffed up with Pride, became himself the Author and Ringleader of his own Heretical Sect (to wit) of such as through their swelling Pride did call themselves *Katharists* (*i. e.* Puritans) whereof there was a Synod (*i. e.* a General or Universal Assembly) gathered together at Rome, of threescore Bishops, besides many Ministers and Deacons: And it was decreed, that *Novatus*, together with such as swelled and consented unto his unnatural Opinion, repugnant, *i. e.* disagreeing, or contrary, to brotherly Love, should be excommunicated and banished the Church, &c.

It is said, that this *Novatus* longed of old after a Bishoprick; and to the end he might conceal his own peevish Desire, he used the Cloak of Arrogancy, *i. e.* Pride or Loftiness, who chose two men of a desperate Condition to be partakers of his Heresie: These being simple men, not knowing their crafty and malicious Fetches, they were enclosed by such lewd Persons as were suborned, *i. e.* were brought in for false Witnesses, for the purpose; and about ten

ten a Clock when they were somewhat tipsie, i. e. wanton, or somewhat drunk with Wine, and well crammed with Victuals, were constrained to create him Bishop, with imaginative, or devised and frivolous, i. e. vain laying on of Hands, the which craftily and subtrilly, not compatible for his Person, he challenged unto himself.

It is said of him, that he being loth to die, and desirous of Life, in the time of Persecution, denied himself to be a Priest: And when he was intreated by the Deacons, and admonished to come forth of the house (wherein he had enclosed himself) and to minister unto the necessity of the Brethren which wanted; he was so far from yielding to the Deacons, that he went away, and departed in a Chafe, saying, *That he would play no longer the Priest, but addict himself unto another Trade of Phylesophy.* It is said of him, that when he distributed the Oblation to People, that he caused them to swear unto him, *By the Body and Blood of our Lord Jesus Christ, that they would never forsake him.*

Ch. 44. An Epistle of Dionysius Bishop of Alexandria, unto Novatus.

Dionysius unto the Brother Novatus, sendeth greeting: *If thou wast constrained against thy will, as thou saist, thou wilt declare the same, if thou return willingly. Thou shouldst have suffered rather any thing, than to have rent asunder the Church of God; neither is this Martyrdom which*

is suffered for not severing and dividing the Church of less Glory than that which is tolerated, i. e. suffered, for denial of Sacrifice unto Devils, yea, in Judgment, it is of far greater Glory. For in the one Martyrdom is suffered for one Soul, in the other for the Universal Church; i. e. the Church in general, or the whole Church. For if thou either perswade the Brethren, or constrain them to return to Unity, this notable Act will be far greater than the Fault that went before; and the one will be imputed, i. e. laid to his charge, the other will be commended: If thou canst not perswade the rebellious and disobedient, save at leastwise thy own Soul. I desire thy Health in the Lord, and thy embracing Peace and Unity.

The Seventh
B O O K
 O F
EUSEBIUS.

Concerning Origen.

Chap. I. **O**rigen is said to have suffered much affliction for Christ's sake, being famous, eloquent, trained in the Church even from his Youth up; but through Envy he was brought before the Rulers and Magistrates, and through the despiteful subtilty and crafty Invention of Satan, he was brought into great slander and blemish of Infamy. They say, that the Authors of Iniquity devised that a Man should work the fear; that is, they prepared an *Ethiopian*, or foul Black-moor, beastly to abuse his Body; but he not being willing to away with, neither willing to hear of so horrible an Act, brake out into loud Speeches, and exclaimed at both the things which were given him in choice: Rather than the one, he would do the other.

The

The Choice was, That either a Black-moor should Lib. 7.
 play the Sodomite with him; or he himself should Twothings
 sacrifice unto Idols: And in the end he consented to put to his
 Sacrifice; whereof when they had put Frankin-choice.
 cense crifice in his hand, they threw it into the His Fall.
 Fire upon the Altar. By this means he was by the
 Judge put from Martyrdom, and also banished
 the Church. After that, he was intreated by
 the Priests of Jerusalem, to bestow a Sermon
 upon the People in the Church; after great in-
 treaty, and in a manner constrained by the
 Priests, he rose up, took the Bible, opened it,
 and happened upon this Parcel of Scripture:
 Unto the ungodly, said God, Why dost thou preach
 my Laws, and takest my Covenant in thy mouth?
 When he had thus read, he clasped the Book, Psal. 50.
 fate down, and burst out into Tears, together He was
 with all the Audience, i. e. the Assembly of guilty.
 People, which wept with him. He lived till
 he was Threescore and nine Years old: And
 after his Fall, he wrote his Lamentation, out
 of which I have drawn this following Ex-
 tract.

O ye Saints and Blessed of God, with waterish
 Eyes and wet Cheeks soaked in De Mour (i. e. Sor-
 row) and Pain; I beseech you to fall down before
 the Mercy-seat of God for me, miserable Sinner:
 Wo is me, because of the Sorrow of my Heart: Wo
 is me that my Soul is thus afflicted; wo is me
 that I am compassed thus on every side, and sink
 up in my Sin, and that there is no Health in me:
 Wo is me, O Mother, that ever thou brought-
 est me forth for a sinful Lawyer, to be over-
 thrown

thrown in his unrighteous Dealing; for a religious Man to fall into extreame Impiety (*i. e.* Ungodlineſs.) Wo is me, O Mother, which broughtest me forth a righteous man to be conſtant in unrighteouſneſs; an Heir of the Kingdom of God, but now an Inheritor of the Kingdom of the Devil; a perfect Man, yet a Priest found wallowing in Impiety; a Man beautified with Honour and Dignity, yet in the end blemiſhed with Shame and Ignominy (*i. e.* Infamy) a Man beſet with many Evils, and choaked with infamous Doings: Wo is me, O Mother, which broughtest me forth as an high and lofty Turret (*i. e.* Tower) yet ſuddenly turned down to the Ground; as a fruitful Tree, yet quickly withered; as a burning Light, yet ſorthwith darkened; as a running Fountain, yet by and by dried up.

Wo is me that ever I was bedecked with all Gifts and Graces, and now ſeem pitifully deprived of all. But who will miniſter moiſture unto the Temples of my Head, and who will give ſtreams of Tears unto my Eyes, that I may bewail my ſelf in this my ſorrowful plight (*i. e.* eſtate.)

Alas, O Priſthood, how ſhall I bewail thee? Alas, O Miniſtry, how ſhall I lament thee? O all you my Friends tender you my caſe, pity my Perſon, in that I am dangerously wounded. Pity me, all ye my Friends, in that I am now become an abject Perſon (*i. e.* a Caſt-away, or one caſt down in mind, almoſt deſperate.) Pity me, O ye my Friends, in that I have now trodden under-foot the Seal and Cogniſance (*i. e.* notable

notable Token) of my Profeſſion, and joined in Lib. 7.
League (*i. e.* Peace, Truce, or Friendſhip) with the Devil: Pity me, O ye my Friends, in that I am reſected and caſt away from the Face of God: It is for my lewd Life that I am thus polluted, and noted with open ſhame: Bewail me whom the Angels have bewailed; bewail me whom the Saints have bewailed; bewail me, O all ye Nations under Heaven, in that I am fallen from my Glory.

The Lord hath made and engrafted me a fruitful Vine, but inſtead of pleaſant clustered Grapes, I have brought forth pricking Thorns: Bewail me alſo, for that inſtead of Grapes I have brought forth Brambles.

Alas, what have I felt, and how am I fallen? Alas, how am I thus come to naught? There is no Sorrow comparable unto my Sorrow; there is no affliction that exceedeth my affliction; there is no bitterneſs that paſſeth my bitterneſs; there is no Lamentation more lamentable than mine, neither is there any Sin greater than my Sin, and there is no ſalve for me.

Alas that ever I was Doctor, and now occupy not the room of a Diſciple: Thou knoweſt, O Lord, that I fell againſt my Will, whenas I went about to enlighten others, I darkened my ſelf; when I endeavoured to bring others from death to life, I brought my ſelf from life to death: When I minded to preſent others before God, I preſented my ſelf before the Devil; when I deſired to be found a Friend and a Favourer of Godlineſs, I was found a Foe, and a

Lib. 7.

Furtherer of Iniquity : When that I set my self against the Assemblies of the wicked, and re- proved their Doings, there found I shame and the most pestilent Wound of the Devil : When that I was ignorant and unskilful in the divers flights of strivers which commonly entrap men, I allured and exhorted them to the knowledge of the Son of God ; wherefore after much sitting, they promised me, unhappy inan, crafty Conveyances to avoid the Subtilty of Satan. But after that I departed from them, the Devil in the same night transformed himself into an Angel of Light, and reasoned with me, saying, When thou art up in the morning, go on, and perswade them, and bring them to God ; if they demand ought of thee, if in case they condescend and hearken unto thee, do it, and cease not, staggering nothing at the matter, to the end many may be saved.

The Ser-
pent's sub-
tily.

And again, the Devil going before to prepare the way, whetted their Wits to devise mischief against me silly Wretch, and sowed in their Minds Hypocrisie, Dissimulation, and Deceit. But I, O unhappy Creature, skipping out of my Bed at the dawning of the day, could not finish my wonted Devotion, neither accomplish my usual Prayer, but wishing that all men might be saved, and come unto the knowledge of the Truth, folded and wrapped my self in the snares of the Devil. I got me unto the wicked ; I required of them to perform the Covenant made the night before.

O blinded Heart, how didst thou not remember ? O foolish Mind, how didst thou not be- think

Lib. 7.

think thy self ? O witless Brain, how didst thou not understand ? O thou Sense of Understanding, where didst thou sleep ? But it was the Devil which provoked thee to slumber and sleep, and in the end slew thy unhappy and wretched Soul. He bound my Power and Might, and spoiled me of my Knowledge ; he bound my Power and Might, and wounded me, I answered but in word, and became reproachfully defamed : I spake without malice, yet felt a spight. The Devil raised an Assembly about me, and pronounced against me that unjust Sentence : *ORIGEN* hath *Sacrificed*. O thou Devil, what hast thou done unto me ? How hast thou wounded me ? I bewailed sometime the Fall of *Samson*, but now have I felt a far worse my self ; I bewailed heretofore the Fall of *Solomon*, yet now am I fallen far worse my self ; I have bewailed heretofore the State of all Sinners, yet now have I plunged in them all.

Samson had the Hair of his Head clipped and cropped off, but the Crown of Glory is fallen off from my Head : *Samson* lost the carnal Eyes of his Body, but my spiritual Eyes are digged out. It was the Williness of a Woman that brought him to his Confession, but it was my own Tongue that brought me to this sinful Fall : And even as he wanted after that the loss of his earthly Possession ; so my Tongue having boled out this wicked Saying, deprived me of the spiritual Gifts, which sometimes have flowed with Heavenly Riches. And even as he being severed from the *Israelites*, and

Lib. 7. and cleaving unto Foreigners, endured theſe things; ſo I going about to ſave notorious Sinners, brought my ſelf Captive unto Captives, and the Bond-ſlave of Sin. Alas, my Church liveth, yet am I a Widdower; alas, my Sons be alive, yet am I barren: Alas, every Creature rejoiceth, and I alone am forſaken and ſorrowful: Alas, O Church, wherein I was gladſome: Alas, O Seat, wherein I ſate full merry: Alas, O Spirit, which heretofore cameſt down upon me, why haſt thou forſaken me? I am forſaken, and become deſolate, becauſe of the Corruption and Filth of mine Iniquity. Bewail me that am deprived of all Godlineſs; bewail me, O ye bleſſed People of God, who am baniſhed from God; bewail him who is bereaved of the Holy Ghoſt; bewail me that am thruſt out of the Wedding-Chamber of Chriſt: Bewail me who once was thought worthy the Kingdom of God, but now altogether unworthy: Bewail me that am abhorred of the Angels, and ſevered from the Saints of God: Bewail me for that I am condemned to eternal Punishments: Bewail me, for that I am here on Earth, and now tormented with the Prick of Conſcience: And what ſhall I do I wot not, being thus on every ſide beſet with Miſery.

If there be any Man that can, I beſeech him now to help me with his earneſt Prayers, and with his ſorrowful Tears; for now it becometh me to ſhed infinite Tears for me great Sin. Who knoweth whether the Lord will have

Lib. 7. have mercy upon me, whether he will pity my Fall, whether he will tender my Perſon, whether he will be moved with my Deſolation, whether he will have reſpect unto my Humility, and encline his tender Compaſſion towards me, who have no taſte nor reliſh of him, but am as the unfavoury Salt.

Now let the Elders mourn, for that the Staff whereto they leaned is broken: Now let the Young Men mourn, for that their School-Maſter is fallen: Now let the Virgins mourn, *it is ſaid* for that the Advancer thereof is deſiled: Now *Origen* let the Priests mourn, for that their Patron (*i. e. gilded* a great Friend) and Defender is ſhamefully fallen: Now let all the Clergy (*i. e. Biſhop, Priests, Deacons, &c.*) mourn, for that their Prielt is fallen from the Faith: Wo is me that I fell ſo lewdly; who is me that I fell moſt dangerously, and cannot riſe again.

Now all ye which behold my Wound tremble for fear, and take heed that ye ſlumber not, neither fall into the like Crime (*i. e. Fault or Offence;*) but come jointly which have the ſame meaſure of Faith, let us aſſemble together and rend our Hearts, and provoke ſtreams of Tears to gush out of the Temples of our Heads: I mourn and am ſorry from the Heart root, O ye my Friends, that ever I fell from aloft; I have fallen, and am bruited, there is no Health in me. Let the Angels lament over me, becauſe of this my dangerous Fall: Let the Garlands and Crowns of the Saints lament over me, for that I am ſevered from among their bleſſed Aſſemblies: Let the Holy Church

Church lament over me, for that I am ruinously decayed: Let all the People lament over me, for that I have my deaths Wound. I was constrained of the Holy Bishops to break out into some Words of Exhortation, and taking the Book of Psalms in my hand, I prayed and opened; and I lighted upon that Sentence, the which I am ashamed to repeat, yet compelled to pronounce, *Unto the ungodly said God, Why dost thou preach my Laws, and takest my Covenant in thy Mouth?* But bewail me, and lament this my bitter Sorrow; bewail me who am in like case with the reprobate Jews (*i.e.* Cast-aways) for that which was said unto them by the Prophet, now soundeth alike in my Ears; What shall I do that am thus beset with many Mischiefs.

Alas, O Death, why dost thou linger, to wit, that thou mayst spite and bear me malice? O Satan, what mischief hast thou wrought unto me? How hast thou pierced my Breast with thy poisonous Dart! Thinkest thou that my ruine will avail thee any thing at all? thinkest thou to procure unto thy self ease and rest, while that I am grievously tormented?

Who is able to signifie unto me whether my Sins be wiped and done away? whether that I have escaped the Pains which greatly I feared? Who is able to signifie to me whether again I shall be coupled, and made a Companion of the Saints?

Alas, O the Bosom of the Father which I am deprived of! Alas, that I became Partaker with the rich Man of his Condemnation in the horrible

horrible Pit, and partner of his Thirst, in the bitter place full of sorrow and heaviness; why hast thou broke down my hedge and strong hold? The wild Boar out of the Wood hath destroyed me, and the wild Beast of the field hath eaten me up; rid me, O Lord, from the roaring Lion.

The whole Assembly of Saints do make intercession unto thee for me, which am an unprofitable Servant; have me, O Lord, out of the mouth of the ravenous Wolf, and suffer me not to become the Sacrifice of Sin, but let down upon me thy Holy Spirit, that with his fiery Countenance he might put to flight the crooked Fiend of the Devil, that I may be brought home again unto thy Bosom; that the Bill of Sin written against me may be blotted out; that my Lamentation may cease in the Evening, and receive Joy in the Morning: Let my Sack-cloth be rent asunder, and gird me with Joy and Gladness; let me be received again into the Joy of my God; let me be thought worthy of his Kingdom, through the Prayers and Intercession of the Saints, through the earnest Petition of the Church, which sorroweth over me, and humbleth her self unto Jesus Christ, to whom with the Father and the Holy Ghost, be all Glory and Honour for ever.
Amen.

Lib. 7. Dionysius professed that he was profited by reading the Books of the Heretick.

Chap. 9. Dionysius writeth thus unto Philemon a Roman Minister, I have read over the Traditions and Commentaries (i. e. Registers, or Records) of Hereticks, not infecting my mind with their impure cogitations, (i. e. unclean thoughts or reckonings) but profiting my self so much thereby, that I reprehend (i. e. reprove) them with my self, and detest, i. e. abhor, them utterly: And when I was brotherly and charitably forbidden by a certain Minister, who feared lest I should wallow in the Puddle of their Malicious writings, whereby my Soul might perish, who as I thought said the truth, a certain Vision came to me from Heaven above, plainly commanding and saying, Read all whatsoever cometh into thy hands, for thou shalt be able to weigh, to prove and try all, and by this means at the first thou came unto the Faith.

Concerning Valerianus the Emperour.

Chap. 6. We have to consider, how that above all his Predecessors, i. e. those that were in Place or Office before, he was disposed at the first, gentle before all the men of God, meek, friendly-minded; for there was none of all the Emperours, so Courteous and Friendly affected towards them, no nor they which openly were accounted Christians; He at the first embraced our men most Familiarly, most Lovingly, and that openly, so that his Place was replenished with professors

Lib. 7. fessors of the Faith, and accounted for the Church of God: Yet afterwards he became so exceeding Cruel and Wicked, that he brought to pass Impure Ceremonies, i. e. unclean Rites or Customs, execrable, i. e. Horrible or Wicked, Enchantments, and abominable Sacrifices: He made a Slaughter of miserable Children: He sacrificed the Sons of Unfortunate, i. e. unhappy, Parents: he searched the Bowells of newly born Babies, spoyling asunder the shaped Creatures of God, as if by such hainous offences he should become Fortunate, so that he became a deadly foe unto the Catholick, i. e. Universal or General, Christian Faith, under which was raised the Eighth Persecution against the Christians.

Of Dionysius constancy, and fidelity in the time of Tryaly; of his Banishment and Suffering.

In as much, saith Dionysius, as it is commendable to conceal the secrecy of the King, and Glorious to publish abroad the Works of God, forthwith then will I show the willfulness of Germanus (a Bishop who at times Backbited Dion:) I came unto Emilianus with some of the Brethren: And Emil. said not unto me specially raille no Conventicle (i. e. a small Assembly commonly for Evil) for this would have been Superfluous, (i. e. that which is too much) And the last of all he having recourse unto that which was first, his speech was not of making no Conventicles but that we should be no Christians at all, and commanded me to cease henceforth from Christianity. For he thought that

Lib. 7.

that if I altered mine Opinion divers others would follow me. I made him answer neither unreverently nor tediously, *That we ought to obey God rather than Man.* Yea, I spoke with open protestation: *I worshiped God which is only to be worshiped*, and no other, neither will I be changed, neither cease henceforth from being a Christian: This being said, he commanded us to depart to a certain Village adjoining upon the Desert called *Cephro*, afterwards *Dionysius*, with others were brought forth, and *Emilianus* sat in the Presidents room, and said, I have here signified by word unto you the Clemency, i. e. gentleness or mercy, of our Liege and Lord the Emperours towards you.

They have granted you Pardon, so that you turn unto that which Nature it self doth bind you unto, so that you Adore, i. e. *Worship* the Gods which guard the Empire, and forget the things which Repugn, i. e. *Resist* Nature: What answer make you unto these? I hope you will not Ungratefully, i. e. *Unthankfully* refuse their Clemency, inasmuch as they Counsel you to the better.

Dionysius answered, All men do not worship all Gods, but several men do worship several Gods, whom they think good to be worshiped: But we *Worship* and Adore the one God the Worker of all things, &c.

Then *Emilianus* the President said, What lett is there, I beseech you, but that naturally you adore that your God (inasmuch as he is a God.) together with these our Gods? *Dionysius* said, *We Worship no other Gods; To whom Emili-*
the

the President said, I see you are altogether un-
thankful, you perceive not the Clemency of the Emperour; wherefore you shall not remain in this City, but shall be sent into the Parts of Lybia unto a place called Cephro; this place by the Commandment of the Emperour, I have picked out for you. It shall not be lawful for you and others to frequent Conventicles, neither to have recourse, as they call them, unto Church-Yards.

If any of you be not found in that place which I have appointed for you, or in any Conventicle, let him under his peril. There shall not want sufficient Provision; depart therefore whither you are commanded. So he commanded me, saith *Dionysius*, although sickly, to depart with speed, not deferring no not one day. Afterwards he wrote thus; Truly we are not absent, no not from the corporal Congregation of the Lord (i. e. from some that were of or belonging to the Body;) for, saith he, I gather such as are in the City as if I were present, being indeed absent in the Body, but present in the Spirit. And there continued with us in *Cephro*, a great Congregation, partly of the Brethren which followed us from out of the City, and partly of them which came out of *Egypt*; and there God opened to me a door unto his Word (that was in the place to which he was banished) yet at the beginning we suffered persecution and stoning, but at the length not a few of the *Painims* (i. e. Country-men) forsaking their carved Images, were converted. For unto such as before had not received the first of all we preached the Word of God, and

Dionysius and others banished.

Heathens converted.

into-

Chap. 7. inasmuch as therefore God had brought us among them, after that the Ministry was there compleat, he, to wit, *Emilianus* removed us unto another place, which was thought to be more rough: I hearing we must depart from thence, and knowing not the place whither we were commanded to go, neither remembered I that ever afore I heard it named, for all that, took my Journey willingly and cheerfully. Yet here I will accuse my self; for at the first I fretted and took it very grievously. If Places better known and more frequented, had fallen unto our Lot, it should never have grieved me; but that Place whither I should repair, was reported to be destitute of all Brotherly and Friendly Consolation, subject to the troublesome Tumult of Travellers, and violent Invasion (*i. e.* assault) of Thieves.

Moreover, he relates how *Germanus* peradventure gloried of many Confessions, and could tell a long Tale of the Afflictions which he endured: But what can be repeated on our behalf? Sentences of Condemnation, Confiscations (*i. e.* Forfeiture of their Goods to the Emperor or King's use) Prescriptions (*i. e.* Banishment, or open sale made of their Goods) spoiling of Substance, depotion of Dignities (*i. e.* deprivation of Honour) no regard of worldly Glory, contempt of the Praises due unto Presidents and Consuls, threatening of the Adversaries, the suffering of Reclamations (*i. e.* Gainsayings) Perils, Persecutions, Errors, Griefs, Anguishes, and sundry Tribulations, &c. Yea, there were Men, Women, young Men, old Men, Virgins, and

old Women, Souldiers and simple Men, of all Lib. 7. sorts and sects of People; whereof some after stripes and fire, were crowned Victors (*i. e.* Conquerors) some after Sword, some other in small time sufficiently tried, seemed acceptable Sacrifices unto the Lord. And yet to this day (said he) the President ceaseth not cruelly to slay some that are brought forth, to tear in pieces other some with Torments; to consume other with imprisonment and Fetters, commanding that none come nigh them, and enquiring daily if any such Men be attained (*i. e.* convicted, Noted or proved guilty of some great Crime.) Yet for all that, GOD refresheth the Afflicted with chearfulness, and frequenting of the Brethren.

How Persecution ceased.

Chap. 2.

When *Valerianus*'s Son got the Supremacy (*i. e.* chief Place, Rule, or Authority) he wrote *The Em-* unto the Bishops, as followeth: The Emperor *per:rs* *Es-* *Casar* P. L. &c. unto D. P. D. together with *dist.* the rest of the Bishops, tenderly greeting: The Benefit of our gracious Pardon we command to be published throughout the whole World, that they which are detained in Banishment, depart the Places inhabited of Pagans (*i. e.* Heathens.) For the execution whereof, the Copy of this our Edict (*i. e.* Proclamation or Decree) shall be your discharge, lest any go about to molest you. And this which you now may lawfully put in ure (*i. e.* use) was graced by us long ago.

G

Mari-

Lib. 7.

Chap. 13.

Marinus a Souldier suffered Martyrdom.

The cause was this ; There is a certain Dignity among the *Romans* called the *Centurions Vine*, the which whosoever doth obtain, is called a Centurion, *i. e.* a Captain of a hundred ; when the Room was void , the Company called *Marinus* to this Degree ; and he being preferred, another came before the Tribunal, or Judgment-seat, and accused him, affirming that it was not lawful, by the antient Laws, for him to enjoy that *Roman Dignity*, because he was a *Christian*, and sacrificed not unto the Emperor, and that it was his turn next to come in place. The Judge being very much moved with this, first demanded what Opinion *Marinus* was of, and when he saw him constantly confessing himself to be a *Christian* ; he granted him three Hours space to deliberate, *i. e.* advise or consider. This being done, *Theotecnus* Bishop of *Cæsarea* took *Marinus* in hand with Exhortations, and shewed him the Sword that hung by his side, and pulled out of his Pocket the New Testament, and set it over against the Sword, and bade him chuse whether of these two he preferred or liked best, for the health of his Soul, when he immediately stretching out his Hand, had taken up the Book of Holy Scriptures : Hold fast then, saith *Theotecnus* unto him, cleave unto God, and thou shalt enjoy the things thou hast chosen , being strengthened by him, and get in peace. After he had returned thence, the Crier lifted up his Voice, and called him

him to appear at the Barr, the time granted for *Lib. 7.* deliberation being now ended. Standing therefore at the Barr, he gave Tokens of the noble Courage of his Faith, wherefore in a while after as he was led, he had the Sentence of Condemnation, and was beheaded.

Several Bishops wrote unto Dionysius Bishop of *Chap. 19.*

Rome, and to others, concerning *Paulus Samosatenus*, who was rejected as a Heretick by them.

They say that neither by Art, Trade, or Exercise he attained unto the abundance of Wealth he enjoyed, but with lewd Acts and Sacriledge (*i. e.* robbing of a Church, or stealing of holy things) by injurious or wrongful and tyrannical oppressing of the Brethren, whom he made to tremble for fear with his guileful gain, and wily promise of hired Patronship, *i. e.* defence or protection, by which subtilty and deceit he gained so much, that Procured the Givers to be liberal, to the end they might be delivered from their Adversaries, and so he turned Godliness into Gain. Neither need we declare how that he being puffed up with Pride, usurped secular Dignities, *i. e.* took into his use contrary to right, worldly Honours and would rather be called a warlike Captain, than a Bishop of the Church, walking stately through the Streets and Market-place reading Letters, and withal openly inditing; maintaining about him a great troop to guard his Person, some going before, and some coming after; so that our Faith and Reli-

Lib. 7. ligion ran to great ſpight, ſlander and hatred, by reaſon of his ſwelling Pride and haughty Diſdain. Neither will we rehearſe the monſtrous Figments, *i. e.* Lyes, which he feigned, his glorious Brags, the uglyſome Spectacles, *i. e.* horrible Sight, he deviſed to amaze the minds of the ſimple ſort. He made for himſelf a lofty Seat and high Throne, not like the Diſciple of Chriſt, but ſevered, in ſhew and title after the manner of the Princes of the World, ſmiting the thigh with the hand, pouncing the footſtool with his Feet: If any extolled him not as the uſe is upon Theaters, *i. e.* places where People ſit to behold ſolemn Games or Plays, with clapping of their Hands, with ſhoutings and hurling of their Caps; if any alſo both of Men and Women had not ſkipped to and fro with buſie-bodies and undeſcent obeiſance, *i. e.* uncomely Obedience by bowing the knee; if any as in the Houſe of God had behaved themſelves honeſtly and decently, *i. e.* comely or handſomely, the ſame he checked and all to be reviled.

Whoſe ten- ſed Biſhops &c. to preach. He liſenced the Biſhops and Miniſters of the adjoining Villages and Cities, which honoured him to preach unto the People; the Elders and Deacons which accompany with him know his Wickedneſs, but dare not accuſe him, inſomuch as they themſelves are guilty of the ſame Crimes; for he enricheth them, wherefore he is both beloved and honoured of them that gape after the like Gudgeons, *i. e.* Gift or Reward.

We

Lib. 5. We know, beloved Brethren, that a Biſhop and the whole Order of Prieſthood, ought to be a Patern of Good Works unto the common People; neither are we ignorant of this, that many are fallen by reaſon of the cloſely kept Women, and many again are ſubject to ſuſpicion and ſlander.

The Eighth
B O O K
O F
EUSEBIUS.

*Concerning the Peace and proſperous Succeſs of the Chap. 1.
Chriſtian Affairs, and Calamity which followed
after.*

THE Clemency, or Mercy of the Emperors was ſo increaſed towards the Chriſtians, that they committed the Government of the Gentiles to them: And for the great Favour they bore to our Doctrines, ſaith *Eusebius*, they granted Liberty and Security to the Profeſſors

Lib. 8. Christians honoured. of Christian Religion: What shall I say of them, who in the very Palace of the Emperours, and in the presence of Princes lived most familiarly, Yea the Bishops of all Churches came to be in great Reverence and Favour among all sorts of Men, and with all Magistrates, who can worthily describe those innumerable Heaps, flocking Multitudes, throughout all Cities and Famous Assemblies, frequenting the Places dedicated or appointed unto Prayer; because of which Circumstances, they not contented with the old and antient Buildings (which could not receive them) have throughout all Cities Builted them from the Foundation wide and ample Churches.

But then after that our Affairs through too much liberty, ease, and security, degenerated, *i. e.* turned out of kind, from the natural Rule of Piety; and after that one pursued another with open contumely, *i. e.* disgrace or reproach, and hatred; and when that we impugned, *i. e.* resisted or assaulted, our selves by no other than our selves, with the Armour of Spite, and sharp Spears of opprobrious, *i. e.* reproachful, Words, so that Bishops against Bishops, and People against People raised Sedition, *i. e.* discord or strife: Last of all, when that cursed Hypocritie and Dissimulation had sworn even to the brim of Malice, the heavy hand of Gods high Judgment, after his wonted manner, whilst as yet the Ecclesiastical Companies, *i. e.* them selves, or such as belonged to the Church, assembled themselves nevertheless, began softly by little and little to visit us; so that the Persecution that was raised against

Note.

against us took its first original, *i. e.* first beginning, from the Brethren which were under Banner in Camp, when as we were touched with no Sense or Feeling thereof, neither went about to pacifice God; we heaped Sin upon Sin, thinking like careless Epicures, *i. e.* such as are given to excess in Gluttony, that God neither cared, nor would visit our Sins.

And they which seemed our Shepherds, laying aside the Rule of Piety, practised Contention and Schism among themselves, *i. e.* division in matters of Religion; and whilst they aggravated, *i. e.* made things worse and worse by Words, these thing, *viz.* Contention, Threatnings, mutual, *i. e.* that which passeth one from another; Hatred and Enmity, and every one proceeded in Ambition, *i. e.* Pride, or immoderate Desire of Sovereignty, much like Tyranny it self; then, I say, the Lord, according to the saying of Jeremiahs, made the Daughter of Sion obscure, and overthrew from above the Glory of Israel, and remembered not his Foot-stool in the day of his Wrath.

Of Dioclesians Proclamations against the Christians. *Chap. 3.*

In the nineteenth Year of Dioclesian's Reign *Cruel Proclamation.* was there Proclamations published, in which it was commanded, That the Churches should be made even with the ground, the holy Scriptures by burning them should be abolished, *i. e.* disannulled or destroyed; such as were in Honour and Estimation should be contemned, and

ſuch as were of Families, if they retained or held the Chriſtian Faith, ſhould be deprived of their Freedom. And ſuch were the Contents of the firſt Ediſt.

But in the Proclamations which immediately followed after, it was added : That the Paſtors, *i. e.* Shepherds, throughout all Pariſhes, firſt ſhould be imprifoned, next with all means poſſible conſtrained to Sacrifice : Afterwards ſome endured bitter Torments ; others *fainted for Fear*, and at the firſt onſet, or firſt violent aſſault, were quite diſcouraged : Some were tortured and launched with more intolerable pain, ſome *failed of the purpoſed End*, ſome were *found conſtant and perfect*. Yet the Enemies of Truth triumphed and laboured to bring their purpoſe to effect.

Concerning the Perſecution.

The Perſecution againſt the Chriſtians grew fo exceeding great, that ſome after many Torments endured, were broiled to death ; ſome were hanged, and ſome were beheaded. And about that time, ſome of the Emperour's Palace hapned to be on fire, and when the Chriſtians were taken in ſuſpicion to be the Authors thereof, by the Emperors commandment the whole Troop generally of all the godly there, at that time was executed, whereof ſome with the Sword were beheaded ; others burned with fire, others carried in a Boat, and thrown into the deep Sea. And ſuch were the practices in the beginning of the Perſecution at *Nicomedia*. After

terwards the Emperour commanded all the Pa-
ſtors throughout every Church, to be imprifoned and kept in hold ; multitudes were incloſed or ſhut up, and the Priſons of old appointed and ordained for *Murderers, diggers of Sepulchres, and riſters of Graves*, were then replenished with Biſhops, Miniſters, Deacons, &c. ſo that there was no room in Priſon for ſuch as were condemned for hainous Offences. Again, when the former Ediſts had taken place, there followed others, by virtue of which, ſuch as ſacrificed were ſet at liberty, and ſuch as reſiſted were commanded to be tormented with a thouſand kind of Torments.

Concerning the Roman Empire.

Chap. 14.

Before the Roman Empire waged Battel againſt us, ſaith *Eusebius*, in the ſpace the Emperors favoured us, and maintained Peace, it may not ſufficiently be declared how proſperouſly the Commonwealth flouriſhed and abounded with Goodneſs, &c. And whenas the Empire after this ſort increaſed without offence, and daily waſenlarged, they had no ſooner removed Peace from among us, but they ſtirred up Battels as could not be reconciled. Not fully two years after this Hurlyburly, *i. e.* tumult or ſtir, there was ſuch a change happened unto the whole Empire, which turned all upſide down. For no ſmall Diſeaſe overtook the Chief Emperour, and bereaved, *i. e.* deprived, him of his Wits : Afterwards the Empire was divided into two parts, the which was never

Note.

Lib. 8. never remembered to have come to pass before that time.

Not long after *Constantius* the Emperor, passing all others throughout his Life-time in Clemency and Goodness towards his Subjects, when he died his Son *Constantine* supplied his room: In his Life he was most benign among all the Emperors; who alone of all the Emperors in our time governed most gloriously and honourably during the whole term of his Reign, shewing humanity and bountifulness unto all Men, &c.

Chap. 15.

The Dissimulation of Maxentius.

Maxentius, who exercised Tyranny at *Rome*, in the beginning of his Reign dissembled our Faith egregiously (*i. e.* some time basely) creeping into Credit by flattering the People of *Rome*; and therefore he commanded his Commonalty or vulgar People, to cease from persecuting of the *Christians*, whereby he might pretend a show of Piety, *i. e.* Godliness, and seem tractable and more benign, *i. e.* favourable, than his Ancestors that went before him: But in process of time, he was not indeed found the same which Men took him for, and hoped he would be; for he fell into all kind of Enormities (*i. e.* he went out of rule or measure) omitting no heinous Offence, how detestable and lascivious soever it was untried (*i. e.* untried) wherefore all, both high Primates (*i. e.* Archbishops) and inferiour People, trembling for fear of him, were oppressed with his intolerable Tyranny; yet

yet neither by silence, neither by suffering this *Lib. 8.* grievous servitude (*i. e.* bondage or base estate) could they be free from the bloody slaughter and imbrued murder of this Tyrant.

Concerning Maximinus, and his Proclamation in Ch 16, 17
the behalf of the Christians. 18.

It seems his Behaviour towards the Christians was very cruel, and the Persecution long and tedious in his day, which continued for 12 years: He exceeded many in Hypocrisie, Superstition, Idolatry, Oppression, Prodigality, in Drunkenness, Lechery, &c. wherefore a plague lighted on him, which took root in his Flesh, and afterwards proceeded even unto his Soul. At length being thus tormented, and lying in this miserable condition, he began to ponder with himself the rash Enterprises he had practised against the holy Worshippers of God: Wherefore returning unto himself, first he confessed his Sins unto God, next calling unto him such as then were about him, he gave commandment, that with all speed they should cease from persecuting the Christians; and that by the Commandment and Decree of the Emperor, they should build again their Churches, &c. And his Proclamations were published throughout the Cities, containing a Recantation of these things formerly prejudicial unto the Christians.

In the third Year of our Persecution under *Chap. 22.* the Reign of *Maximinus*, the second Hurly-burly was raised against us; and the Tyrants Let-

Judgment
on a Tyrant

Lib. 7. Letters were then first of all brought to *Urbanus*, charging all the People of what Degree or calling soever, that they should Sacrifice unto their Gods (the Magistrates also throughout every City busily applying themselves to the same) and that the Beadles throughout all the City of *Caesarea*, should, by virtue of the Presidents Edict, summon the Fathers, the Mothers and their Children, to appear at the Idols Temple; and that the Tribunes should likewise out of a Scroll (*i. e.* a piece of Paper or Parchment which might be called a Bill) call every one by his Name; by reason whereof, there was no where but heaviness, fobbing and fighting. And *Apphianus* went cheerfully unto the President as he was sacrificing, and boldly took hold on his right hand, and stayed him forthwith from doing Sacrifice, exhorting him thenceforth to cease, and to be no more seduced; saying moreover, *there was no reason that he should despise the One, and the Only True God, and offer Sacrifices unto Devils,*

Immediately after he was haled of the Presidents Train as of savage Beasts furiously raging against him, and tormented over all his Body with many stripes, the which he patiently suffered; and for a while was clapt in prison; and afterward thus brought before the Judge, and was tortured with many Torments, and was finally cast into the Sea.

Great

Great Persecution against the Christians.

Chap. 1.

A young Virgin called *Theodosia* coming to salute certain Prisoners, she was apprehended, as if she had done some heinous and horrible Offence, and she was haled before the President, and he forthwith like a mad man bereaved of his Wits, *scourged her bare sides with bitter and grievous Lashes, and afterwards she was drowned in the Sea.* Afterwards many were condemned to the Mine-Pits, not for Commodity and Profit sake, but for *Affliction and Misery*; some burned; three Martyrs enjoined to buffet, if not to kill one another; and some were torn of wild Beasts; and some of the Christians were gelded, and afterwards condemned to the Quarries; and others were condemned grievously, and chastised with Imprisonment and Fetters. Of which number was *Pamphilus*, of all my Familiars, faith *Eusebius*, my dearest Friend, a Man who among all the Martyrs of our times, excelled for every kind of Virtue. But not long after this Villany exercised upon *Pamphilus* and others, Vengeance from above began on a sudden to take hold on *Urbanus* their persecutor, while as yet he governed in this sort; so that after great shame and ignominy being convinced of heinous Crimes, and horrible Treachery, he was condemned to die; then he whined like a Child, and cried for the help of the whole Nation which he had ruled.

The

Chap. 27. The Punishment of 130 Confessors, and of Persecution reviving again, against the Christians.

Not long after there were 130 valiant Champions out of the Country of Egypt, Protecting their Faith in Christ and Religion to God-wards, which at the Commandment of Maximinus, suffered in Egypt the like Torments (*viz.*) That their right Eyes should be stick'd upon the point of a Bodkin, and all to be digged out, and search'd to the inner Veins with a hot scalding Iron, and that the left Leg should be Sawn alunder in the Knees-Sinews: But with these hainous and horrible Treacheries practis'd against the Noble and Renowned Martyrs of Christ, the great heat of Persecution was asswaged, and the Flame thereof (as it seem'd unto us) by reason of their Blood was quenched, and now Pardon and Liberty was granted unto the Confessors, for so the Christians (it seems) were then called of Thebias, who were then oppress'd with drudgery in the digging of Metals, growing in that Region: And we poor silly Christians, went about to recreate our selves in this calm season of quiet peace: but he in whose hand it lay to persecute us, I wot not how, neither by what motion, was again throughly and wonderfully incensed, i. e. *stirred up to Anger* against the Christians.

A new
Persecution.

Therefore, upon a suddain the Letters of Maximinus were sent to raise Persecution against us in every Province, whereupon the President and the grand Captain of the Emperors whole

whole Host gave out Commandments by Writs, Lib. 8. by Epistles and Publick Decrees unto the Wardens in every City, unto the Governours and Rulers of Garrisons, unto Auditors, i. e. Officers of Account; and Recorders, that the Emperours Edict with all speed might take effect: And charged moreover, that withal Celerity, i. e. Swiftness or Speed, they should repair and build again the Idol-groves, and Temples of Devils, lately gone to ruine: And also they should bring to pass that Men and Women, their Households and Families, their Sons and their Servants, together Sacriss'd with their tender sucklings hanging at their Mothers and others Breasts should Sacrifice, and in very deed old taste of the Sacrifice themselves, &c.

These things being come to this pass, and the Christians being (as it is most like) altogether dismay'd at these sad sorrowful Plunges wherewith they were held: And the Ethnicks, i. e. Heathens themselves complain'd, of the Intolerable, and Adsur'd, too too shameful a deal-Cruelty, ~~ty~~ ing, for they were cloyed with too much Cruelty and Tyranny, and this lamentable season hanging every where over our Heads, the divine power of our Lord Jesus Christ again gave unto these his Champions such valiant Courage of mind, that they set at naught, tread down, and stamped under Foot, all the terrors and threats which the Enemy could devise.

Three therefore of the Faithful Christians Linked together in one mind, went unto the President as he Sacrificed, and with a loud voice exhorted him, to reform himself, to rework his Enour, and to leave his Folly, affirming there was

Lib. 8. was no other God but he, who was the Author and Courage of *Finisher* of all things: And being demanded who and what they were, boldly made answer, That they were Christians: whereat Firmilianus being vehemently moved, without any more ado or farther Punishment, commanded forthwith, They should be Beheaded..

The Ninth

BOOK

OF

EUSEBIUS.

Maximinus forbade Assemblies in Church-yards.

Chap. 2. **T**His Tyrant who bore Rule in the Eastern Parts, would not suffer the Christians to live in peace, no not Six whole Months, but put in Ure every Mischievous Practice, to the overthrow of Peace and Tranquility, first by a certain pretence he goeth about to bar us of our Liberty of meeting in Church-yards; next, by sending certain Malicious Men, he incited, i. e. stirred up, and provoked against us the Citizens of Antioch, that they should buy of him for a great benefit, that he would permit no Christian at all to dwell within his Dominions.

Maxi-

Maximinus waged Battel with Licinnius and was overcome, and then Published an Edict in the behalf of the Christians. *Chap. 2.*

Maximinus became so furious and mad that he broke the League made with Licinnius, and he raised an Irreconcilable War; and in a short space therefore with all might he molested in manner every City, and having gathered all his host together and mustered a multitude of many Myriads, i. e. ten thousands of Souldiers, he marched to Battle, trusting in Devils whom he took for Gods, and was Arrogant, i. e. proud or Insulting, because of his great multitude of Armed Souldiers, but he was overcome, and became subject to most vile shame and reproach, and being stricken with rage and madness, he slew many Priests and Prophets of their Gods; Afterwards he ordained a most perfect absolute decree in the behalf of the Christians Liberty.

Wherein he said; That if any were disposed to An Edict cleave unto such Ceremonies (i. e. Rites, or Cu- in behalf stoms, or to addit themselves unto the observation of of the that Religion, it might be Lawful for them with- Christians out Offence to follow their own will; And that they should be hindred or forbidden, by no man.

Our pleasure is moreover, that without fear and suspicion, they should use that service which pleased every man best, wherefore we have decreed to Publish this EDICT, whereby it may appear manifest unto all Men, that it may be Lawful for them as many as will follow that opinion and Religion, by this our gracious gifts and Letters Pat-

H

rents;

Lib. 9.
Liberty
granted.

tents, i. e. Writs, or Commissions from the Prince, as every one listeth and is delighted, so to use that Religion, which him pleaseth, and after his own manner to exercise the same, besides this also is permitted unto them that they may build places of Prayer for the Lord: Last of all, that this our gift may be the greater we have vouchsafed to decree that also: That if any House or Mannors, i. e. Farm-Houses without the walls of the Cities, heretofore belonging unto the Christians Title, by the Commandment of our Ancestors have passed unto the Crown, either presently enjoyed by any City, or otherwise sold or given to any Man for a reward, all these we have Commanded they should be revoked, to the Ancient rights of the Christians, whereby all may have experience of our Piety and Providence in this behalf.

These words of the Tyrant, not one year being fully past, followed the Edicts or Proclamations which against the Christians were Ingraven in Pillars. Afterwards he was smitten of God with a Plague from above, and his Flesh wasted by an Invisible Fire, so that it consumed and dropped away, and lost all the fashion of the old form, being become like a Painted Image, dried up of a long time; his Eyes passing their bounds, left him Blind; at length he confessed he suffered those things justly, and gave up the Ghost.

Felix quem faciunt aliena pericula cautum.

Happy is he, whom other mens harms do make to beware.

The

The Tenth
B O O K
O F
EUSEBIUS.

*The Heathen were glad of the Christians Success:
The Emperor favoured them much.*

THE Heathen being delivered and rid of the former Mischiefs, confessed diversly, That the Only True God was the Defender of the godly Christians: But unto us there was an unspeakable Joy (saith Eusebius) which with incessant Hope did depend upon Christ the Anointed of God: Moreover, the most Puissant, i. e. Mighty, Emperors by their often Constitutions, i. e. Appointments, published in the behalf of the Christians, have amplified and enlarged the things granted to us by the free Bountifulness of God. Unto the Bishops also there came favourable Letters from the Emperor; Dignities were bestowed, Sums of Money and Presents were sent them.

H 2

The

The Edicts of Conſtantine and Licinianus, touching Chriſtian Religion, and the Liberty thereof.

Weighing with our ſelves, ſaid they, that of old the Liberty of Religion was not to be hindered, and every one had licence after his Mind and Will; We have preſently commanded, that every one ſhall handle the holy Affairs at his pleaſure, and that the Chriſtians ſhall retain their Faith of their former Opinion and wonted Service. Whenas with proſperous Succeſs we came to Milan, and enquired of the things which made for the Commodity and Profit of the Commonwealth, theſe amongſt many other things ſeemed expedient, yea, before all other, we purpoſed to decree; wherein the Reverence and Service due to God is comprised (*i. e.* contained) that is to ſay, by which we might grant unto the Chriſtians altogether Free choice to embrace what Service and Ceremony pleaſed them beſt, to the end the Divinity of the Celeſtial (*i. e.* Heavenly) Affairs now every where received, might in ſome part be pleaſing unto us, and to all our Subjects.

Liberty of conſcience granted. Then according unto this our Pleaſure, we have decreed, with ſound and moſt right Judgment, that Licence any Liberty be henceforth denied unto None at all, of chuſing and following the Chriſtian Service or Religion, but that this Liberty be granted unto every one, to addiſt his Mind unto that Religion which he thinks fit for him, to the end that God may grant unto us his wonted Care and Goodneſs.

And

And now whoſoever freely and firmly is diſpoſed to retain the Chriſtian Religion, let him do it without all moleſtation or grievance. And becauſe that we have granted Liberty to uſe their Obſervance and Religion, if ſo pleaſe any; *It manifeſtly availeth for the Tranquillity; i. e.* eaſe and quietneſs, of our Times, that every one have Liberty to chuſe and worſhip what God pleaſeth him beſt. This have we done, leſt ought of our Doings ſeem prejudicial unto any Service or Religion.

And becauſe the ſaid Chriſtians are known not only to have enjoyed the place of their Meetings and Aſſemblies, but alſo certain other peculiar (*i. e.* proper) not to every one privately, but belonging by right unto their whole Society; ſee that thou command all thoſe according unto the Decree mentioned before, to be reſtored unto the Chriſtians.

Afterwards the Emperor ſummoned a Synod *i. e.* a General or Univerſal Aſſembly, of Biſhops *A Synod* to meet at Rome, for the uniting and reconciling *called.* of the Churches; for it ſeemed unto him very grievous, that there ſhould be found in his Provinces, a multitude of People prone, *i. e.* inclining unto the worſe, and diſagreeing, and that among Biſhops there ſhould be variance.

Money granted unto Miniſters by the Emperor. Chap. 6.

Conſtantine the Emperor unto Decilianus Biſhop of Carthage, ſendeth greeting: Inaſmuch as it pleaſed us to adminiſter ſomething for expences

Lib. 10. pences sake, unto some certain Ministers of the approved and most Holy Religion, throughout all the Provinces of *Africk*: I have signified unto *Ursus*, that he should cause three thousand Poles of Silves (*i. e. certain Weights, one containing 222 pounds and six ounces, the other weighing 208 pence*) to be told unto thy Fidelity.

And forasmuch as I understand that some troublesome Persons were supposed to pervert by some lewd Corruption, to People of the most Holy and Catholick (*i. e. Universal*) Church; wherefore if thou perceive such Men to persist in their Folly, without any more ado have recourse unto the Judges, and make them privy thereof, that they consider of these as I charged them when they were present.

Chap. 7. *A Copy of the Epistle, by the which the Emperour freed the Bishops from paying Tax or Tribute.*

We greet you, most Honourable *Anilinus*: Because it appeareth diversly, that if the Religion wherein great estimation of Holiness is maintained be let at nought, great danger will ensue to the publick Affairs: And again, if the same be orderly handled and maintained, great Prosperity and special Felicity (*i. e. Happiness*) will follow unto the *Roman Empire*, and the Affairs of all Men, the Goodness of God exhibiting (*i. e. giving*) the same. It seemed good unto us, that those Men which labour in this godly Religion, with due Holiness and diligent Observation of this Law, shall receive Remittance of their Travels: Wherefore our Plea-

sure

Lib. 10. sure is, That they of the Province committed to thy charge, whom we commonly term Clergy-men (*i. e. Bishops, Deacons, and Priests, &c.*) be wholly free and exempt (*i. e. free from any Service or payment*) from all publick Burthens, lest by any error or cursed swerving they be withdrawn from the Service due unto God, but rather may occupy themselves about their profession, without any molesting at all, who, while they perform the great Ministry of the Holy Worship, do seem to profit very much the publick Affairs.

Licinius's Cruelty towards the Christians.

Chap. 8.

Afterwards *Licinius* began to imitate the Wickedness and Impiety of cruel Tyrants, and secretly endeavoured by little and little to impugn, *i. e. resist or assault*, the Saints under his Dominion, who never molested or endamaged his Empire, neither hurt him any kind of way at all: Yet by his Injunctions commanded, That no Charity by any man should be extended towards them which were afflicted in Prison, neither Compassion should be had on them, which in Fetters were like to perish with Famine; neither was it lawful for any to be honest, or to practise Charity towards their Kinsfolk, whom they were bound to pity, even by the Law of Nature. The Law was indeed shameful and cruel, and far from a Good Nature; unto the which there was a penalty annexed, That such as had shewed Compassion, were punished alike with them unto whom they had been merciful; and such as had shewed

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any Kindneſs towards them, were fettered, impriſoned, and puniſhed alike with the afflicted. Such were the Conſtitutions (*i. e.* Decrees or Appointments) of *Licinius*. So that the flattering Preſidents, to gratifie the miſchievous Tyrant, tormented ſome without cauſe that had done no evil, as if they had been Murderers; whereof ſome endured a ſtrange Death, their Bodies being cut in ſmall pieces as Butchers do uſe, and after this cruel and horrible Spectacle, thrown into the bottom of the Sea, to become Food for Fiſhes.

But in a ſhort time after, *Licinius* was overcome by *Conſtantine*, who favoured the Chriſtians, and reſtored unto them external Peace.

The End of the Firſt Part.

A S U M M A R Y, Or brief Hint of the Twelve Perſecutions

Suſtained by the Ancient Chriſtians :

With a compendious Paragraph upon the ſame; and a Catalogue of the *Synods* and *Councils* which were after the Days of the Apoſtles: Together with a Hint of what was decreed in the ſame; as alſo the Judgment of ſome Wiſe Men concerning ſuch Convocation.

L I K E W I S E

An Appendix of ſome observable Things concerning the *Chriſtians* which lived about a Thouſand and Four hundred Years ſince; with whole State, Principle, and Condition, is parallell'd the Suffering Chriſtians of this Age.

P A R T II.

Qui eſt Crucianus, non eſt Chriſtianus.

He that beareth not the Croſs of Chriſt, is no Diſciple of Chriſt.

For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake,
Phil. 1. 29.

L O N D O N: Printed for Francis Holder, in the Paſſage going into *White-Hart-Yard*, in *Lombard-ſtreer*, 1698.

P A R T II.

How from the beginning the Enmity of Satan hath been great against the Righteous and Innocent People of God.

OF a truth, he that is born after the Flesh, persecuteth him that is after the Spirit; and that irreconcilable Enmity which God (after many Transgression) put betwixt the Seed of the Woman, and the Seed of the Serpent, hath in all the ages of the World, appeared in Satans Instruments against the Righteous and Harmless People of the Most High, who since the Fall have suffered through many Generations: And it is observed, how that when the Adversary of Mankind had got possession in Cain (Adams first Son, Gen. 4. 1, 8.) that then did Cain rise up against his Brother Abel, and slew him: And this same Adversary is he, who hath been a Murderer and a Liar from the beginning, who until this day hath retained a place in the Hearts of Cain's Posterity; and one remarkable Token whereby he might be known in all Ages hath been *Persecution*. And after he had gotten Dominion in Mans Heart, the Wickedness of Man became great in Gen. 6. 5. the Earth, and the Imaginations and Thoughts of his

his Heart were evil continually ; so that the Earth came to be corrupted, yea to be filled with violence. And then did the Wicked and Ungodly often offer violence unto the Just and Righteous, even as the wicked *Sodomites* did unto just *Lot*, whose Enmity was not only against him, but also against the *Angels whom he had entertained*, Gen. 19. 5.

Gen. 37.

And likewise this Adversary of God and good Men, had gotten place in the Hearts of *Joseph's Brethren*, who conspired together to slay him ; but they not being suffered of the Lord to do that, *they cast him into a Pit in the Wilderness*.

Exod. 1.
12, 14.

Moreover, it appears that Satan (*i. e.* an Adversary or Devil) had a possession in *Pharaoh*, and in the *Egyptians*, who did much perplex and afflict the Righteous in those days ; for they were grieved with them, and therefore did they make the Lives of the Righteous bitter with hard bondage, &c.

Again, the Enmity of this Adversary was great in many of the Potentates of the Earth, against the People of God in the days of old, as appears in sundry Places of the Old Testament. And it may be observed, how that when they that were called the *Lords People* departed from his Counsel, that then this Adversary got place in them also ; which plainly appeared by their murmuring against the Lord, when they were wroth over his Servants, and cried out, *Stone them with stones, &c.* Numb. 14. 10.

Again, this Adversary of God, and of good People, got possession, yea dominion in the Sons of *Belial* ; who beset the House of him that en-
 enter-

entertained the way-faring Levite, and intended to have slain him.

Again, we may see how that when *Saul* departed from the Counsel of the Lord, then did the Evil Spirit of this Adversary enter into him ; and then commanded he his Footmen to *slay the Lord's Priests* ; and although they would not do it, yet *Doeg slew fourscore and five of them upon one day*, 1 Sam. 22. 17, 18.

Again, the evil persecuting spirit of this Adversary appeared also in *Jezebel*, *Ahab's Wife*, who stirred up the Elders and the Nobles to procure two false Witnesses against *Naboth*, to testify falsely against him, as if he had blasphemed against God and the King ; and the People of the City being leavened with the aforesaid Spirit, *they carried him out of the City, and stoned him to death*.

Again, when the *Israelites* were departed from the Lord, then did the Enmity of this Adversary of God and all Goodness appear in them, which manifested it self by the wrath and indignation which appeared in them against the Prophet *Jeremiah*, whom they cast into Prison, and against *Zechariah*, whom they slew betwixt the Temple and the Altar. Yea, so mightily did the Enmity of Satan's persecuting Spirit prevail over them, that in the end they killed and crucified those whom God sent among them, and scourged them in their Synagogues, and persecuted them from City to City, Mat. 23. 24, 25.

From these few Examples which I have here alledged, it doth most plainly appear, that Satan, this Adversary of God, of the Creation, and

and of Mankind, hath of old had, a mighty Enmity against the Righteous, yea before the coming of the *Messiah*, of whom the Prophets that were slain testified; and it is manifest, *that it was his persecuting Power and Spirit which appears in Cain, in Joseph's Brethren, in the Sodomites, in the Sons of Belial, in the Egyptians, in Saul, in Jezabel, and in the Jews*: And this same Enmity hath often appeared in the same persecuting Power and Spirit of this old Adversary against the *True Christians* since the coming of the *Messiah*; which may more clearly appear from that which followeth.

When the *Jews* had crucified the *Lord of Glory*, then did they raise a terrible Persecution against the *Apostles*, and that under pretence of *Religion*; yet they sought to conceal their Blood-thirstiness, through their carrying on their wicked Design by the *Romish Authority*; for they said expressly, *It was not lawful for them to put any Man to death*; yet in the mean time they could hale them before their *Councils*, where the High-Priest was President, and there did they Judge and Condemn the *Christians*, as they had done *Christ*; and afterwards they delivered them to the *Earthly Powers*, to be punished according to their Sentence; calling the *Christians* the *Seet of the Nazarites*; and said they set the whole World in an uproar, and sought to annihilate (*i. e.* to bring to nothing) the Law of *Moses*, whereupon they presently got the help of the rude Multitude to persecute the *Christians*, and that

John 18.
31.

Acts 24.

that under Pretence of defending of Religion.

Note, Are not the true *Christians* now called a Fanatick Sect? And are they not accused for making uproars and tumults, when they are as free from such things; as the *Christians* were in the Days of the *Apostles*; who were not only accused for making Uproars, but also for setting the Law of *Moses* at nought, even as true *Christians* now are falsely accused for making void the Scripture, and of setting it as nought; whereupon many now suffer about their Religion (by such as pretend to defend and propagate it) even as the ancient *Christians* did then under the *Jews*, who resisted the Spirit of Truth, and the holy Men that spoke as it gave them utterance; and being filled with an evil Spirit of Malice and Enmity against the Lord and his Truth, they whipped the *Apostles*, and haled *Stephen* before their Council, and procured false Witnesses against him. And when *Stephen* in his Answer laid open their Wickedness, they were pricked at the Heart, and gnashed their Teeth at him, and stopped their Ears, and run forcibly upon him, and stoned him to death. And after that, a mighty Persecution of the *Christians* arose, inasmuch that they came to be scattered throughout the Land of *Judah* and *Samaria*.

After that the *Jews* did bring much suffering upon the *Christians*, against whom their indignation was great, and especially against *Paul*, whose life they earnestly sought after, and some time did they stone him, and sometime they did whip

Acts 6.

Acts 2.

Acts 13.

Chap. 14.
Chap. 17.

whip him, and often were they moved with envy against him and the Brethren, and upon a time, took unto them certain lewd Fellows of baser sort, and gathered a company and set all the City upon an uproar, and assaulted the House of Jason, and drew him out with others of the Brethren unto the Rulers of the City, crying *They that have turned the World upside down are come hither also, and these all do contrary to the Decrees of Cæsar.*

Note. Hath it not been so of late in England, that when the true Christians have come to one of their Friends Houses in a City, some evil affected person or other, hath gathered a company of Rude People, and have haled the Innocent out of their Friends Houses, when they have been edifying and building up one another in the most Holy Faith: So that oftentimes the *Anti-christians* have behaved themselves like the Unbelieving *Jews*, and through their Tumultuous Uproaring have they caused the peaceable and harmless to suffer, when they who were Guilty have gone free.

Moreover, the professing *Jews* manifested their envious Spirit against *Paul*, when they stirred up the People and laid hands upon him, crying out; *Men of Israel help: this is the Man that teacheth all Men every where, against the people, and the Law and this place;* And all the City was moved, and all the People ran together, and they took *Paul*, and drew him out of the Temple, and had him before their Council, and accused him to the Governor; but when they could not prevail, neither by Righteousness

nor

The true Christians portion.

nor by Violence, then did a Company of them bind themselves by an Oath, neither to eat nor to drink until they had killed *Paul*. Thus much concerning the *Jews*.

Note. Since that the Gospel hath been preached again in the Power and Demonstration of the eternal Spirit, some Cities in England have been as in Uproars, where the true Christians have so preached the Gospel as before mentioned; and at the same time they have been accused for teaching People against the Scripture, and for incensing of them against Magistracy and Ministry, yea against their Laws and Discipline; and thereby have some Professing Antichristians, stirred up the rude Rabble shamefully to intreat the good Christians, who at this day are found in the footsteps of the ancient suffering Christians.

Object. But some will say, Who dost thou call the True and Good Christians, whom thou dost at this time parallel with the Ancient Christians? We know not whom thou meanest, nor do we know whom thou callest the Antichristians; thou mightest do well to inform us a little.

Ans. I call them the True or Good Christians, who walk in the Light of the Lamb, *Who are Christians* who follow him through Honour and Dishonour, through evil Report and good Report, who bear his daily Cross without murmuring, who do unto others as they would be done unto, who renounce the vain Customs of the World, and forsake the frivolous Traditions of Men, together with the hidden things of Dishonesty;

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honesty;

honesty ; who are truly contented in suffering when they are therein exercised, and that for the exercise of their Conscience in matters pertaining unto Religion, who for Conscience sake cannot Swear, because their Master forbids them, nor pay Tithes, because their Lord is come who ends the first Priesthood that took Tithes, and is become their Priest, unto whom they could freely give Tithe, Sacrifice, Oblations, &c. But these that be external he will not, therefore do they freely offer that unto him, which they are sure he will not reject nor despise, to wit, a clean, contrite, and broken Heart, &c. And they who live goddily and un-reprovably, as becometh right Christians, such I do call Good and True Christians. And for as much as I find the People (who in contempt are called Q U A K E R S oftner than Christians) in the Light of the Lamb, in his Doctrine, and in the Practices in which the ancient Christians were exercised, therefore it is meet that they now should be called *The Good or True Christians*.

Who are Antichristians.

Tit. 1. 16.

And for the *Anti-Christians* (i. e. Opposers of, or Adversaries to true Christianity) such I call so, as are found professing Christianity in words, but deny it in works, as some that professed in Words *they knew God, but in Works they denied him*; so they that profess to be Christians, and live in all manner of Unchastity, they by their Works deny that which they profess in words, and so are not worthy to be called *Christians*, while they are found in that which is against, or contrary to, Christianity.

III

in which thousands of persecuting false Christians are found; and therefore do I call such *Antichristians*.

How the Ancient Christians suffered by the Heathen; and how true Christians now suffer by the same Spirit of Enmity and Persecution, which is entered into the false Christians, alias Antichristians.

The First Persecution.

WHEN that the Jews were bereaved of their Power by the Heathen, and that the time was expired wherein they had so cruelly used the People of God, nevertheless the Christians were not therefore freed from suffering, for they were therein exercised under the Heathens Power, and Nero was said to be the first Tyrannical Emperour that persecuted the Christians; it was called the first Persecution, because it was under the Emperors Power, and it began in the year 66, after the Birth of Christ, and at that time was chiefly within the City of Rome: About that time did People begin to accule the Christians, with all manner of Wickedness, and to esteem them as Reprobates, because they did not honour the Gods.

Note, Have not the true Christians suffered in England, under the sundry Powers that have been

of late, even as the Antient Christians suffered under the *Jewes*. And it appears that when the *Jewes* were deprived of their Power, then did the *Heathens* Persecute the Christians; And did not both *Protectors* and *Parliaments* persecute the Innocent when they were in Authority? but since they have been deprived of the power, and turned out as the *Jewes* were, when the *Gentiles* came to have the preheminance, hath not the King himself become Guilty of their Sin in persecuting or suffering the Innocent to be persecuted within his *Dominions*; And hath not all manner of Evil been spoken of them, and they been accounted unfit to live in either *Kingdom* or *Commonwealth*, and that chiefly because they could no more honour that Proud and Ambitious Spirit which is gotten up in the hearts of Men, then the Antient Christians heretofore could honour the Gods of the Heathen?

The Second Persecution.

IN the Year of our Lord 93. did the second Persecution begin under the Emperour *Domitianus*, under whom several were put to Death, and about the same time was the Apostle *John* Banished unto the Island *Pathmos*, where he Wrote his *Revelation*; In those days the Christians were so little esteemed, that the People called them *Cobler*, *Weavers*, *Combers of Wool*, *Illiterate* and exceeding *Rustick*, or *Clownish*, yea such as knew no good fashions.

Note. Have not some of the true Christians been

been put to death of late in *New England*? and have not many of them suffered the spoiling of their Goods, and their Bodies to be cast into Prison, to be Whipt, and shamefully intreated by the *Anti-Christians*, and that about their Religion? And have not many of the true Christians been in derision called *Coblers*, *Taylers*, *new-will-Weavers*, *Plowmen*, &c. So little esteem have the *true Christians* now among the Children of this *perishable* World, as the Antient Christians heretofore have had among the Children of Men.

The Third Persecution.

IN the Year 102. did the third Persecution begin under the Emperour *Trajanus*, who though he was called a good Emperour, did nevertheless Persecute the Christians, out of Humility to the Gods, in which Persecution several Bishops were put to Death, as the Bishop of Rome, the Bishop of Jerusalem, &c. And at that time the Bishop of Antioch testified, That Sufferings made us like unto Christ, who had suffered for us himself, preparing a way through suffering unto Eternal Life: About the same time did a Governour Write unto the Emperour in the Christians behalf, whereupon the Emperour wrote, That they should seek no more of them, but those they had in Prison should they put to Death.

Note. Without Controversie the Bishop or Pope of Rome, must needs be much degenerated from that State in which those Bishops then were; forasmuch as he now (by that Power)

through which they were put to death) doth put others to Death about their Religion, for which they then suffered *Martyrdom*: From hence it may be observed that the Bishops now, which persecute tender Consciences about Religion, are found rather in the Footsteps of the Heathen, then in the condition of those Bishops that suffered *Martyrdom*: Moreover in these latter days the Lord hath stirred up some at times to speak a Word, or to Write a few Lines in the behalf of the true Christians unto them in Authority, whereby their hearts have been so far moved and reached, that they have done something in order to the mitigating of the Sufferings of the Innocent, who at this day share with their Brethren in the Fellowship of the Suffering of the Gospel.

The Fourth Persecution.

IN the year, 164. was the fourth Persecution of the Christians, which arose under the Emperour, *Maximus Aurelius* and *Lucius Verus*, in which *Polycarpus* Bishop of *Smyrna* was put to Death, who had been a *Disciple of John*, and had been many years in the service of the Lord, as he himself acknowledged; About the same time was *Julianus* put to death at *Rome*, in whose time the Christians were accused for having a *Fleshy conversion one with another*, which he marked, to be *Lies* by their willingness to Die, and thereby he coming to be Converted, became an Eminent Teacher of the Christians.

Baron.

An. 164.

Num. 2.

Euseb. l.

4. c. 16.

At

At *Lyons* in *France* did there go forth a Proclamation, That the Christians might not dwell in their Houses, nor that they must not converse upon the Streets, nor shew their Faces; which being Impossible for them to perform, their sufferings became exceeding great; and in the mean time some of the Slaves gave out that the Christians lived in filthy *Lasciviousness* among themselves: In this Persecution there was one *Lucius* put to Death, for reproving the Judge for putting the Christians to crueller Deaths then any other Transgressors.

Note, Though the true Christians now are Vilified and Falsly accused by *Anti-Christians* as the ancient Christians were in former Ages, yet wise men can see their Innocency, and therefore do they love them in their Hearts, and some time some have been Convinced, by beholding the *Patience*, *Long-suffering*, and *Innocency* of the Innocents in these later days: who now some time do suffer the loss of their *Liberty*, and the spoiling of their *Gods*, if not *Banishment*, either by virtue of *Proclamations*, or of *Deceets*, or of corrupt Laws, which true Christians now can *Christians* no more observe and obey, then the ancient *now are in* Christians observed the aforesaid *Proclamation* the same of the King; and this hath been evident, that *mind as* sundry of the true Christian in these later days *formerly* have died in Prison [as some did in the aforesaid Persecution] where they Sealed their Testimony with their Blood, as many have done before them: And sometimes it hath hapened that Affliction hath been added to the Bonds of some of the true Christians, when they have

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told

told a Judge or an Inferior Officer, that Male-factors have had more freedom and liberty then they, and more favour shewn them, by such as were in place of Trust; and this hath been manifest enough in many parts of the Nation as is well knowd to many.

The Fifth Persecution.

Baron.
An. 100.
Num. 2.

IN the year 201. did the fifth Persecution begin under the Emperor Severus, which was hence in part occasioned (to wit) when the Emperor had a War, and had gotten the Victory, the Christians kept themselves *Still*, without making tokens of Joy, with *Fires* or *May-poles*, or other *Triumphs*, according to the manner of the *Heathen*: Whereupon they accused the Christians out of Envy, as if they had despised and hated the Emperor, and the rather, because the Christians would not *Swear by his Fortune*: Again, they reported that the Christians *blew out their Candles in their Meeting in the Evening*, and that they did behave themselves unseemly one towards another, so that the Christians were despised of (almost) all: Something to this purpose *Tertullian* rehearseth, saying, The *Heathen* accused the *Christians* of Meeting together to Sacrifice a Child, and after they had taken away his Life in a Barbarous Superstition, that then they committed Incest, (i. e. *Carnal knowledge betwixt near Kindred*) they also added, That the *Christians* had *Dogs* which served to overthrow the *Candles*, and loosing all

shame

shame in taking the Lights from them, and covering their Actions under the vail of Darkness, Emboldened them to seek the use of Ungodly and Sacrilegious (i. e. *Abominable*) pleasures.

Again, (said he) The *Christians* were accused of *Sacrilege*, (i. e. *an abusing of Sacraments or Holy Mysteries*) for they did not Solemnize with the *Heathen* the days they Feasted on in Honour to the Emperours with all kind of Beastly Ceremonies, Repugnant (i. e. *contrary*) to the *Christians* Modesty, Chastity, and Purity.

In these days it was a manner among the Christians not to go to any Comedies or Stage-Plays, for they understood, that if they did forsake the Devil and all his Works, with the World, would not that then they must forsake Comedies and Stage-go to any plays: Moreover the Christians said, We renounce (i. e. *resign or refuse*) your *Shews*, as we condemn their divers Originals by the knowledge we have, that they are effects of Superstition and Idolatry, &c.

Note. Doth it not from hence plainly appear, that the Tokens of *Triumph* which are used by *Anti-Christians* in England, are *Heathenish Inventions and Traditions*, in which many have been found of late who profess themselves to be Christians: Did not many of our English People [who glory so much of Christianity] make *Bone-fires* [so called] set up *May-poles*, and *In*, and *With* such like *Heathenish Inventions*, Tryumph when the King was Proclaimed, when he came to London, and when he

was

Tertul.
30. pag.
127.

Heathenish
inventions.

was Crowned? And did not then the true Christians that Feared the Lord, keep themselves *Still and Quiet*, like unto the ancient Christians? And were not they judged to be Enemies to the King, and Despisers of him, because they did not run with the Multitude to the like excels of Vanity: But renounced their *Idolatrous Superstitious Shewes*, which many did not only produce upon the times before mentioned, but which are produced by *Popishly affected Anti-Christians* upon their *Popish Holy* [but rather *Profane*] *Days*: and upon their *Mayor Days*, even like unto the *Heathen*, whose manner was to set forth such vain *Shewes* upon the days on which they Feasted, in whose practise the *Anti-Christians* are now found, who also are offended as the *Heathen* were, when they that fear the Lord do not observe their days and times, which they, or the *Heathen* have appointed to be Solemnized, which sometime they spend in Voluptuousness, Fulness, and Excess, with all kind of Beasty Ceremonies, (as *Tertullian* well calls them) which are now indeed as disagreeing and contrary to Christians Modesty, Chastity, and Purity, as the Ceremonies were, which the *Heathen* joyned the Christians to observe.

Moreover the true Christians have been the rather supposed to be Evilly affected to the KING, and to be despisers of him, because they can no more take the *Oath of Allegance* (i. e. Obedience of a Subject to his Prince) and *Supremacy* (i. e. chief Authority) then the Christians heretofore could swear by the Emperours Fortune, for the true Christians now are of Ba-

filides

filides mind, who said, It did not become him Euseb. l. to swear, because he was a Christian, neither would it become them now to do that which their Lord and Master hath forbid, who said, Swear not at all. 6. ch. 4.

Again, Have not the true Christians been also upbraided with such false Accusations, as if they put out their Candles and did behave themselves uncivilly in the Evening Meetings; but let such as have thus falsely accused them see in whose steps and practise they are found.

Moreover it appears, that it was the practise of the Heathen to have *Comedies*, or *Scag-Plays*, but the Christians manner then, was not to go to them, and behold it is not the manner now of Antichristians to have *Comedies*, but the manner of the good Christians is not to come at them, except it be to bear a Testimony against them; wherefore may not even little Children judge, that they who have their *Comedies* for their pastime, at set times and appointed places that such are in the nature and practise of the Heathen, who derided the Christians and said; Their pleasures were not the Christians, *themselves* and therefore they had Reason to reject the *sure* were things which pleased them as they said: even *not the* as Anti-Christians now reject Piety and God-*Christiant* lincis which pleaseth the true Christians, who have pleasure in the Lord, and not in Unrighteousness, in which the Apostatized Christians now take pleasure, as the Heathen heretofore have done.

The Sixth Persecution.

IN the year 237. did the Sixth Persecution under the Emperour Maximinus arise, who partly out of Envy to his Kinsman Alexander (who had been favourable to the Christians) did persecute the Christians: In which persecution there were many put to death; For the Heathen in those days were so spiteful against the Christians, that when there was an Earth-Quake, or a storm, or the like, they laid the blame upon the Christians, saying, Their Gods were Angry, because their Honour went to nothing through the Christians; This Emperour did not Reign very long, therefore did this Persecution cease the sooner.

The Honour
of the Gods
decayed.

Note. The same spirit of Envy which was in the Heathen, hath often appeared in the Anti-Christians, against the true Christians in these later days, who have bore a faithful Testimony against the vain Honour of false Christians, which must be brought to nothing by the Power and People of God, even as the Honour of the Gods, of the Heathen was brought to nothing, by the Ancient-Christians, who could not bow to the Gods of the Heathen, no more then the true Christians now, can bow to the corrupt wills of Ambitious and unreasonable men, and though the Innocent suffer therefore for the present, yet for their sakes, will the Lord shorten the days of the Wicked, as he did the days of that Persecuting Emperour.

The

The Seventh Persecution.

IN the year 253. did the Seventh Persecution arise under the Emperour Decius, who with Excessive Cruelty did Persecute the Christians, In this Persecution several of the Bishops were put to death and such as were the chief among the Christians did they torture with many Torments, and the Houses of the Christians they Plundered, and that which the Plunderers did not esteem that they burned; In this Persecution many suffered Martyrdom, some being Burned, some Beheaded (Women so well as Men) some being whipt to death, and some Souldiers (for Incouraging these Martyrs in their Suffering) were put to death; In this Terrible Persecution several departed from the Faith for fear of the Torments, yet afterwards came to be restored again, the Suffering of the Christians was great under this Emperour, but his days were also shortened, for he had not Reigned two years but was caught in a Whag of Mire, where he met with a check or Reproof for his cruelty.

How some
fall from
the Faith,
in the
time of
Tryal.

Note. Thus it appears that the Christians that lived Godly in Christ-Jesus, suffered Persecution, according to what the Apostle hath said; 2 Tim. 3, 12. And many now that live Godly and Righteously do suffer not only the Imprisonment of their Bodies, but also the Spoyling of their Goods, which have been Spoyled both by Priests and People, who have sometime (as it were) Plundered their Houses for their dishonest gain, and they have shewed themselves in their carriage

riage and behaviour to be liker unto the *Heathen* then the suffering *Christians*; who suffered their Houses to be Plundered, but we do not Read that they then Plundered the Houses of any, but with patience suffered the Plundering of their Goods, and in this patience and long Suffering are the *Christians* (that are so not in Name only, but in Nature) found, in these Perillous times.

Again, have not some Souldiers been turned out of their places, yea and brought into suffering for countenancing and favouring the Sober, Innocent, true *Christians*, among whom some for fear of Suffering, may in some respect desert the Truth, as some faithless ones among the ancient *Christians* did; yet we know certainly there are a Remnant that cannot bow their knee to *Baall*, but would chuse rather to die the death which many ancient *Christians* suffered, then they will forsake the Lords Truth, or Transgress his Righteous Law, by breaking his commands.

The Eighth Persecution.

IN the year 259. did the eighth Persecution arise under the Emperour *Valerianus*, who put forth a Proclamation against the *Christians*, wherein he forbade their Meetings, and when this Proclamation or Order was not observed, then did there follow a great Persecution of the *Christians*, in which there was very many put to death, and some were Banished, and they

con-

converted of the *Heathen* in the place to which they were Banished; but the Emperour under whom the *Christians* thus suffered, did not go unproved for his cruelty, for he was taken Prisoner by the King of *Persia*, who made use of him for a Foot-stool when he got up upon his Horse, &c.

Note. Hath it not happened so in *England*, that by the Kings Proclamation the Meetings of the true *Christians* have been forbidden? And when that, they observed the Kings Proclamation no more then the ancient *Christians* observed the Emperours; hath not a great Persecution followed? have not many of the Prisons he filled with them, partly because they could not Swear, and partly because they continued their Meetings, when they were forbidden by the Kings Proclamation, as the Religion of the *Christians Tertul.* was forbidden by the Laws of the *Heathen*; and *Apol. pa.* therefore did the *Heathen* with much rigour ^{19.} pronounce these words unto the *Christians*, *Your Religion is forbidden by the Laws &c.* And did not *Anti-christians* the like, when they abused them in their Meetings, and broke them up with much Violence; did they not also pronounce these words with much Rigour, *Your Meetings are forbidden by the Kings Proclamation, &c.*

And forasmuch as the true *Christians* now have chused rather to suffer Bonds and Imprisonment, yea the spoyling of their Goods, and what not? then they would renounce the Faith, deny their Religion, or forsake the Assembling of themselves together; it doth therefore appear

pear

pear that the same mind is found in them now, which was heretofore in the ancient *Christians*, who chused rather to suffer the loss of their Lives, then to forsake him, for whose cause they suffered; yet we see their Persecutors did not always go unreprieved; Oh! that other *Kings, Princes, and Magistrates*, would take warning from that which happened to these Persecuting Emperours.

The Ninth Persecution.

IN the year 273. did the ninth Persecution arise under the Emperour *Aurelianus*, but this Persecution was not so great as the other, because he was cut off by death soon after he had determined the same: yet in this Persecution was *Felix* the Bishop of *Rome* put to Death, with several others here and there in divers places.

Note. Often doth the Lord frustrate the purposes, and Determinations of such as conspire Mischief against his People, yea have we not seen sundry Powers overturned in *England*, and *Parliaments* broken up, and *Councils* (if not *Committees* also) shattered to pieces, when they have been determined to do Wickedly? so that sometime they have not had power to bring that forth which they had Conceived and brought to the Birth, so mightily hath the Lord confounded their *Conspiracies* and brought their devices to nought, and this the true *Christians* have concluded to be the Lords doing, which they

they have beheld, and which thing hath been indeed marvelous in their Eyes.

The Tenth Persecution.

IN the year 302. begun the Tenth Persecution, which was so great, that it exceeded all that had been before it, not only in cruelty, but in continuance, for it continued 12 Years, *Eusebius* (who lived at that time) Writes of it at large in his *Ecclesiastical History*; saying, it was occasioned through the freedom of the *Christians*, who were come into great Reputation, and were put in places of *Office*, to Rule in Countrys and Cities, but through their prosperity and voluptuousness, Brotherly Love came to decrease, *Haughtyness* and *Pride* got up, and in stead of the worship of God, an insolent authority begun to get up in the Church of the *Christians*; And at that time the Emperour *Diocletianus* gave forth a *Proclamation*, wherein he commanded that all the Christian Churches should be pulled down, and the Holy Scriptures Burned, and that the *Christians* should be turned out of their places, with other such like things.

After that there came another Order that they should cause the chief of of the Church to offer unto Idols, or else they were to be put to death, then did they begin to Rack, Torture, and put to death such as resisted, and some were constrained to offer.

This Persecution begun as a little spark,
K but

but it spread over the whole Church, and the Persecution was so hot and great that the Persecutors themselves were troubled if not wearied; In Syria there was so many of the Christians in hold that their *Prisons* were filled with them, and with joy they went unbound to their death,

*Prisons
fill'd with
Christians*

Eusebius Writes how that many of the Christians had their *Ears* cut off, and their *Noses* slit, and other of their *Members* were cut off also, but they who caused it to be thus done unto the Christians, did not escape the *Hand* of the Lord, For *Diocletianus* who had endeavoured to root out the Name of Christians, did nevertheless see in his *Old Age* that the Christians flourished, at which he was troubled and killed himself; and *Maximianus* another Persecutor, was terribly perplexed with Pain in his *Bowels* and other *Misery* which came upon him, the *Hand* of the Lord was heavy upon others, who had Persecuted the Christians, yea and some was made to confess that they had deserved the *Judgement* from the *Hand* of the Lord.

Note. As the Christians were then much prejudiced by their external Prosperity, and Preferment, so have many Thousands been Since; And (it's like) the most of the Sects that are yet in being among the Christians may experience something of this (to wit) that their great external liberty, and Prosperity in the flesh, with their Promotion and Preferment in the World hath been a great Snare unto them, as it was unto the Antient Christians, who afterwards felt the Chastizing hand of the Lord,

Lord, and if all wanton Persecuting Christians in *Europe* and all the World over felt the same, it might (I am perswaded) be good for the humbling of them, who have exalted themselves higher then ever the Lord exalted them; and so are become Haughty and insolent, the Brotherly Love being Extinguished, and so have set up an *Usurpation* of Authority in matters of Religion, concerning the Worship of God; But Oh, will not the Lord visit for these things, will he not avenge his *Soul* of such *Hypocritical* Anti Christians, who are now found Persecuting and shamefully intreating the Lambs of God, with whom in those latter days *Prisons* have been filled, and some of them have had their *Ears* cut off, and the *Lives* of others have been taken away, and that by professing [but Persecuting] Christians who have run on in their Blind Zeal in Persecuting the Innocent and Harmless Christians; and sometime the remakeable hand of the Lord hath been upon their Persecutors, though others have not laid it to Heart, yet they that have felt it, have Mourned under it, and therefore true is that saying.

Qui ante non cavet, post dolebit

The Eleventh Persecution.

IN the year 316 did the Eleventh Persecution of the Christians arise, under the Emperour *Licinius*; who formerly had been inclining to the Christians and a favourer of them, yet after-

terwards did he Imitate the Wickedness and Impiety of other *Tyrants*, for he by his Injunctions gave Commandment, that no Charrity should be extended to the Christians, for they that shewed them favour were to be Punished like the rest. In this Persecution the Bodies of some were cut in small pieces and thrown into the *Sea*, for to feed the *Fish*: And the flattering Presidents to gratify this *Tyrant* Tormented such as had done no Evil, even as if they had been Murderers, but when the Emperour *Constantine* could bear his Wickedness no longer he made War with him and overcame him, then did this Persecution cease, by whose means also the Christians lived in External Peace and Tranquillity, but after this Peace there ensued Wars and deadly hatred among the Christians themselves.

Note. Many were the Tribulations of the Antient Christians, during the time of these Persecutions whereof I writ, howbeit it is very like that then true Brotherly Love abounded among them, and that they had a perfect fellow feeling of one anothers Sufferings, for their Hearts was bound up in the bond of Love, while they were kept in the unity of the Faith, and exercised together in the fellowship of the sufferings of the Gospel; But when these profitable *Chastizements* ceased, and that they who succeeded in the places of those Persecutors became the great Friends and Favourers of the Christians, so that they thereby came to enjoy external Peace, ease in the Flesh, and liberty in the outward; How soon then did they En-

certain

certain Prejudice and Evil, surmizing one against another, how then did they begin to rend and tear one another, and that often about their *Bishopricks*, an *Benefects*? How then did they run into Sects, heaps, and Partys, and how did they weary the Emperour [their special Friend] with their complaints one against another, and with the perpetual strife, and division that superabounded among them? To demonstrate these things at large, would require a greater Volum then I intend to make at this time, and particularly to prescribe them would ask more time then at present I have to spend about this matter, yet thus much I may avouch or boldly affirm, that in those days many evils crept in among Christians, which unto this day could not be totally excluded root and Branch; And about that very time when the Church was thought to Flourish most of all, did many hurtful Weeds and degenerat Plants took rooting, which have much more thriven and grown among the Anti-Christians, then the Seed of the Kingdom, which Seed hath been so overgrown and overtopped, that, that little which yet there-of remains, is as hard to be found now in the *Luke 18.* Children of Men, as Faith will be to be found upon the Earth at the coming of the Son of Man.

*How evils
crept in a-
mongst
the Chr-
istians.*

The Twelfth Persecution.

IN the year 362 did the Twelfth Persecution arise under the Emperour *Julianus* the Apostate

state (*i. e.* one that revolted from true Religion who had been accounted a Christian, but was an Hypocritical dissembler, and counterfeited a *Monkish* life, who being sent into France by the Emperour to make War with the *Barbarians*, and obtaining some notable Victories was afterwards Proclaimed *Emperour* by the Souldiers, and then did he set wide open the *Temples and Idoll grooves*, and Sacrificed to Pictures and Intituled himself an *High Priest*.

Then the *Pagans* at *Alexandria* stomaked the Christians, and that the more, because they went about to disclose unto the World the *Pagans Pictures*, to the end their fond *Ceremonies* might be derided of all Men: Whereupon they Boyled within themselves for Anger, and took what first came to their Hands, set upon them, and Slew of them every kind of way, so that some were run through with *Swords*, some others Brained with *Clubs*, other some Stoned to Death, some Strangled with *Halters* about their Necks; in the end (as commonly it falleth out in such hurly-burles) they held not their Hands from their dearest Friends for one Brother sought the other Brothers Life, one Friend fell upon another, yea the Parents put their Children to death, and to be short, the one cut the others Throat.

Moreover the Emperour *Julianus* gave out a *Proclamation*, that such as would not renounce the Christian Faith should Warfare no longer in the Emperours Palace, likewise that all should prepare themselves to *Sacrifice*, and that no Christian should bear office in the common Wealth:

Wealth; For their Law (saith he) forbiddeth the use of the Sword unto such as deserved death, and therefore they are not fit to be Magistrates.

Afterwards he devised a certain slight to wring Money from the Christians, for he set a great fine upon the Heads of such as would not *Sacrifice*, and the Tax was very grievous and duly demanded of the Christians; Then did the Heathen insult over the *Christians*, and the Governours of *Provinces*, supposing now that it was High Tyde for them under colour of the Emperours Religion to make up their Bagges, vexed the *Christians* far sorer then the Emperours *Proclamation* bore them out, demanded greater Tax then they were fessed at, and some time Tormented their Bodys. chap. 12

The Emperour understanding of their doings winked at them, and answered the Christians, which complained unto him in this sort, it is your part when you have injuries offered unto you, to take the same patiently, for so your God commanded you.

The Emperour made a Law that the Christians should not be trained up in prophane Literature (*i. e.* learning, or cunning, *Grammer Writing*) for (saith he) seeing they have the gift of utterance so readily, they shall easely be able to overthrow the quirks of *Logick* where-with the *Gentills* (*i. e.* Heathen) do uphold their *Doktrine* &c.

Note. As this Apostatized Emperour *Julianus* exceeded many of his Predecessors in Subtily and Wickedness, even so have many Apo-

How the
Wickedness
of Officers
was Toller-
ated.

statized professing Christians, exceeded the common sort of Ignorant People in Hypocrisy and Craftiness, in Deceit and Spiritual Wickedness, so that the Sufferings of the true Christians have been very great under such, as they were, under this Emperour *Julianus*, and as theirs are at this present; whose Sufferings are augmented oftentimes through the Covetousness and Cruelty of Inferiour Magistrates, whose Wickedness now is not only winked and connived at, but Tollerated and Countenanced by their Superiors: Hath not this been apparent of Officers enough at sundry times in *England*, where the chief Officers have been privy to the unjust and illegal proceedings of their under Officers, and yet they have passed it by, as if it had not been worthy of Reproof; in the mean time the Innocent, Harmless and true Christians they have suffered the spoiling of their Goods, and that because they would not Swear, nor Pay Tythes to an Hireling Priest, nor be conformable to the *National way of Worship for Conscience sake*, no more then the ancient Christians could Sacrifice, or Uphold the Worship of the Heathenish Gods, for the refusing of which they suffered as before mentioned, but it was indeed by and under the Heathen, who did neither owe nor profess the Doctrine of Christ, like as the ancient Christians doe, who in many things are found as much out of it, as the Heathen were, and so consequently rather in the practise of the Heathen, then in his Doctrine, who said, *Love your Enemies, Bless them that Curse you, do good to them that hate you, and*

Pray

Pray for them which *Dispirefully use and Persecute you*. Math. 5. 44. But this Doctrine is little more regarded by some Anti-Christians, then by the Heathen themselves, whose manner was to uphold their Doctrine by quirks of Logick, even as the Priests do now, for when they cannot uphold their Doctrine, and maintain their Religion by Spiritual Weapons, then will they betake themselves unto their quirks of Logick, and when they are Insufficient for them, then do they ordinarily make their addreses unto them in Authority, for to crave their help and assistance, but this was not the practise of the ancient Christians, neither is it the matter of the true Christians now, but the custom of the Anti-Christians, who are found in the practise of the Heathen.

How the
Priests
help them-
selves
with the
Quirks of
Logick.

I have read, how that when the *Nicene Council* was Summoned, which consisted of above three hundred Bishops, besides the Priests, Deacons and others which were heard to be numbered, the *Logicians* busied themselves, propounding against divers others certain preambles of Disputation, and when divers were there drawn to disputation, and allured as it were by bait; a *Lay-man* (that is not one of the Clergy, who was of a simple and sincere mind, set himself against the Logicians, and told them thus in plain words, *That neither Christ nor his Apostles had delivered unto us the Art of Logick, neither vain Falacies* (i. e. crafty devices) *but* *any* *his Apo-*
open and plain mind to be preserved of us with *his Apo-*
Faith and good Works. Afterwards the Logicians *Author o-*
quieted themselves and held with his Sentence, *Logick.*

Note.

Note. Thus we see that this Art of Logick (in which the Heathens were very expert, and by the quirks of which they upheld their Doctrine was not approved of by all the ancient Christians, tho is begun to creep in amongst them when they Appostized, but by some it was testified against then, as it is now, by the true Christians, who are in the life and power of Godliness, which was before this Sophistical and deceitful Art was, by the quirks of which, Persecutors have upheld their Doctrine, and by the quirks of it, Persecutors do uphold their Doctrine; but so did not Christ, nor his Apostles, nor the ancient suffering Christians, neither doth the true Christians now, who abide in the Light and Doctrine of their Lord and Master, who is King of Kings, and Lord of Lords, blessed for ever more.

The Histories do relate, that in these twelve Persecutions which were against the Christian Church, the Blood of about five hundred thousand was shed; and that among all these that Suffered, there was not one that by Weapons revenged himself, but patience was their Armour, and thereby did they conquer the severity of the Emperours: *Relig. Vryb. Lib. 1. Fol. 198.*

Note. Therefore such Christians now as suffer patiently for Righteousnes sake, without resisting or revenging themselves by violence with carnal Weapons, are rather found in the Spirit and Practise of the ancient Christians, then revengeful persecuting men, who are commonly called Christians, yet do not only do wrong to their

their Brethren and Fellow Creatures, but are also found revenging themselves of the wrong done unto them by others, contrary to the Doctrine of the Apostle, and contrary to the Practise of the ancient Christians, in which Doctrine and Practise the true Christians are found.

Thus have I very briefly run through these twelve remarkable Persecutions which were Sustained by the Antient Christians under the Heathen.

Here followeth a short Relation of some Persecution, which was by some false Christians after they were Apostatized from the Faith, and Patience, Love and long Suffering, which the true Christians retained while they abode in the Doctrine of their Lord and Master.

THe first Persecuting Christians were called *Arians* from one *Arius* a Priest at *Alexandria*, a Man very skilful in the subtilties of Sophistical Logick, who reasoned thus, saying, *Secra. Lib. 1. Ch. 3.* If the Father begat the Son, then had the Son which was begotten a beginning of Essence; hereby it is manifest (said he) that there was a time, when the Son was not, and the consequent to follow necessarily, that he had his Essence of nothing. When he had with this strange kind of Doctrine concluded and laid down this position, he provoked many to reason hereof, so that of a small spark

A spark a great Fire was kindled ; And for the debaring of this, with a controversie that was in the Church about the Feast of Easter, was the Nicene Councel Summoned ; And when the Arians had got the Emperour on their sides, then did they set up themselves and did boast of the *persecuting* *Emperours Religion*, and by force of Arms did *shop set up* they Instal (i. e. Consecrate) one Lucius an Arian in the Bishoprick at Alexandria ; And they laid hands on Peter that before was Bishop and clapt him in Prison, and the rest of the Clergy the Banished, some unto one place, and some unto another ; And horrible Acts was committed afterwards against such as inhabited the rest of Egypt, by Imprisoning of some, Tormenting of others, Exileing (i. e. banishing) of the rest ; then did the world begin to favour the Arians much, and after the Emperours Edict (i. e. Ordinance or Proclamation) was Proclaimed, the Houses of the Righteous in the Desert were spoiled, overthrown and cruelly beaten to the ground ; the armed Souldiers set upon the silly and unarmed People (who stretched not out a Hand for their own defence) and slew them miserably : The History saith, That the manner of the Slaughter was so Lamentable, that it cannot sufficiently be manifested unto the World.

The Christians defend not themselves.

And when the Emperour Valens, had by Law ordained that Persecution should be raised against all that maintained the Faith of one Substance, then was many brought before the Bar, many clapt up in Prison, others diversly Tormented, for they vexed them with sundry Punishments which led a Peaceable and quiet Life ; and many

of

of them were set at nought, Scourged, Spoiled of their Rayment, Fettered in Prison, Crushed with mity of the Stones, Beheaded with Bloody Swords, Shut up in the Faithful. Desert, covered with sheep and goats Skins, destitute of aid and succour, grievously afflicted wonderfully troubled with the Adversary, many wandred in deserts and dangerous ways, they hid themselves in Mountains, in Denms, in Caves, and hollow Rock's ; These afflictions they suffered for their Faith, and for their Works ; After that these notable men through their invincible patience and sufferance had overcome the sundry and manifold torments : Lucius (that Persecuting Bishop) perswaded the Captain to exile the Father and Ring Leaders of these Religious Men, and they were Banished into an Island, where there was not a Christian, yet it is said, That they converted both Priest and People unto the Christian Faith.

Socr. lib. 4. ch. 19.

When the World favoured the Arians in this sort, they set up themselves, they crowed insolently over the Christians, they Scourged, Rety of false viled, Imprisoned, and laid upon them all the grievous and intollerable Burthens they could devise ; The true Christians being thus oppressed with extrem dealing went unto the Emperour, besought of him, that if not altogether, yet at least wise, he would ease them of some part of their troubles : but he was their deadly foe and the cause of their calamity ; for when eighty of the Clergy were sent in the name of all the rest to him, to open their grief unto him, and they certified unto him the injuries which they sustained at the hands of the Arians : he, altho' he

The Empe-
rors Hippo-
crysse.

he was very much incensed against them, yet concealed he his displeasure until that privily he had commanded his Lieutenant to lay them in hold, and to punish them with Death: And then he made them believe that he would Banish them the Country, which they seemed to take in good part, and they going Aboard and taking Shipping; as if they were to be conveyed into Forrain and far Countries: but the Lieutenant charged the *Marriners*, that when they came in the main Sea, they should set the Ship on Fire, so that dying in that sort they should have none to bury them, and so they did, and in the end, the Ship, with the *Christians* that were in her, were consumed to Ashes, but it is reported that this horrible act was not long after revenged, for immediately the Land was Plagued with a sore and lamentable Famine.

Again there was a certain man called *Moses*, who led in the desert the *Monastical* (i. e. *Solitary* or *Comfortless*) trade of life, but for his Zeal, Faith and Godliness, and for the strange Miracles wrought by him, he was Famous among all men: And a certain Queen called *Mavia*, required of the *Romans* this *Moses* to be her Bishop. *Moses* therefore was taken from the *Wilderness*, and sent to *Alexandria* for Orders, and when *Moses* was come in the presence of

Socr. lib. Lucius, the Persecuting Bishop before mentioned. 4. ch. 29. ed, he refused to receive Orders at his hands, reasoning with him in this sort: I think my self unworthy of the Priestly Order; yet if it be for the profit of the Common wealth that I be called unto the Function, truly thou *Lucius* shalt never lay

lay hand upon my Head, for thy right hand is imbrued with Slaughter and Bloodshed. Then *Lucius* said again, that it became him not so contumeliously to revile him, but rather to learn of him the precepts of Christian Religion; *Moses* answered, I am not come now to reason of matters of Religion, but sure I am of this, that thy Horrible Practises against the brethren, prove thee to be altogether void of the true principles of Christian Religion; for the true Christian striketh no Man, fighteth with no man: for the servant of God should be no fighter: But thy deeds in exiling of some, throwing of others to wild beasts, burning of some others, do cry out against thee: yet are wee surer of the thing we see with our eyes then of these we hear with our ears: This happened in the year of our Lord 272: In which time it came to pass that the Meetings of the Christians were forbidden: And upon a certain time there was a Woman that went very zealously with her Child towards the Meeting of the Christians, and being asked of the Judge whither she was going, she replied and said, The court to the meeting of the Christians, to die there a age of a Martyr with this Child: with which Answer the Judge was so smitten that he ceased Persecuting.

In the 1035 did *Berengarius* with the Bishop *Bruno* in France begin to teach against Infants Baptizm, and Transubstantiation (i. e. a changing of one substance into another, as the Papiests Imagine the Bread and Wine to be changed into the Body of Christ, through, or after Consecration, which Doctrine began presently to spread it self

Bar. An. self through *France and Germany*; against which
 1050. Pope Leo IX. held two Synods in the year 1050
 Num. 1. one at *Rome* and another at *Vercle*, in which
 the opinion of these two were Condemned.

In the year 1126 did *Peter de Bruns* teach a-
 gainst *Infants Baptism*, *Transubstantiation*, pray-
 ing for the dead and such like things, which he
 Preached near upon twenty years, and finally
 because of this Doctrine, was he Burned: for
 then was the Pope begun to follow the Foot
 steps of the *Arrians*, in Persecuting men to death
 for their Religion, though it was not the pra-
 ctise of the Apostles.

Bar. An. In the year 1139 did *Arnaldus* teach against
 1145. *Infants Baptism*, *Transubstantiation* and other
 Num. 3. things, but the Pope *Innocentus* the Second,
 commanded him to be Silent, fearing least he
 should spread this Doctrine much; There was
 Anno. one *Peter Abailardus* of the same opinion: And
 1148. to this opinion many of the Clergy were brought,
 Num. 11. insomuch that three Popes had enough to do,
 one after another, to reduce them to their Su-
 perstition: Afterwards this *Abailardus* was ap-
 prehended and Burned to ashes in *Rome*.

Moreover there arose some who suffered
 themselves to be called *Apostolical*, because they
 said they walked in the footsteps of the Apo-
 stles: They rejected *Infants Baptism*, the Purga-
 tory, praying for the dead, and calling upon the
 Saints with other of the Romish Ceremonies, they
 also rejected the priests that led a Sinful Life;
 These were called *Unlearned Blockish Clowns*.

In the year 1176, There was a People rai-
 sed up in the province of *Albi* in *France*, whose
 opinion

opinion was (as *Baronius* writes) That *Infants*
Baptism was not necessary to *Salvation*; That an
 unworthy Sinful Priest, could not administer the
 Sacrament, that none should be Bishops except
 they were unreprouable, that men should build no
 Churches to the Honour of God, nor to the Honour
 of the Saints, and that it was unlawful to Swear;
 neither would they receive the Doctors Interpretations.
 These people (saith *Baron*) were taken
 into the protection of some Princes and Rulers,
 against whom the Pope made War because they The Pope:
 would not Persecute them, and expel them out Cruelly.
 of their Country.

In the year 1178. The King of *France* and
 the King of *England*, observing how these Peo-
 ple did daily increase; They concluded toge-
 ther per force of Arms to expel them out of their
 Coasts; But changing their mind, they first la-
 boured to convert them by the Clergy: And
 to that end was there many Bishops and lear-
 ned men sent to convert these (whom they
 judged to be *Hereticks*) by their Sermons: but
 withal they sent several men with their Clergy:
 that in case they with their Sermons, reasons and
 Arguments could not overcome them, that then
 the other should fall upon them and drive them
 out. And when the Bishops with their Train
 were come to the City *Toulous*, where the a-
 foresaid People were; They engaged the Ci-
 tizens by an Oath to discover them they knew to
 be of this People. And among the rest there
 was one *Peter Moranus* discovered, and being
 examined he made a confession of his Faith
 freely, and therefore was he presently condem-
 ned

ned for a *Heritick*, and all his goods were *Confiscated*, with his sumptuous House in which he had holden *Meetings*, and part of it was demolished: But this Faithless *Peter* when he saw this *Storm*, begun to fear and begun to be sorrowful seemingly, and begged forgiveness; And it was granted him with this condition, that one *Bishop* with another man should whip him, he going naked and barefoot towards the Church, and that three years long he must go *Pilgrimage to Jerusalem*, (which then was become a fashion among the *Apostazed Christians*) and when the three years were expired, he was to have his *Consecrated Goods* again.

Bar. An.
11 78.
Num. 3, 4.

Now others of the aforesaid people observing this, begun somewhat to fear, and some seemed to *recant*, but when there was an *Oath* required of them, they refused to take it, whereupon they were rejected as *Heriticks* and afterwards were *Banished*: And it was commanded that all the *Catholicks* should shun them; and that all *Princes* should expel them out of their *Countys*.

In the year 1199 the the aforesaid people begun to be dispersed in many *Citys* and *Countrys*, and their *Doctrine* begun to spread exceedingly yea through the most part of *Europe* That the *Popes* with the assistance of the *Princes* and *secular powers*, had enough to do to root out the same, First they endeavoured by *disputing* and afterwards by *Banishment*, and lastly by all manner of *Torturing*, *Burning Hanging* and *cruell Bloodshedding*, so that the whole *World* seemed to be as in an *uprear*: And this was all about *Religion*.
When

When that the *Christians* had gotten the power into their own Hands (I mean the *secular false Christians* or earthly Power) then did they by that power *Persecute* as they had been persecuted, *Compel* as they had been compelled, and put men to *Death* about their *Religion*, as their Bretheren had been put to *Death* for their *Religion*; And with this thing the *Church of Rome* hath not only corrupted her self, but the most of the *Sects* that have come out of her, when they got the *carnal Sword* in their Hands, then did they endeavour to defend their *Sect*, their *Religion*, their *Worship*, and their *Discipline* with that *Sword*, which may kill the *Body*, but cannot slay nor destroy the *Spiritual Wickedness* in the *Body*, which at this day abounds among *Anti-Christians*, who are yet *Persecuting about Worship*, *Faith*, *Religion* and things of this Nature, as their forefathers, the *Arrians* did; in whose steps most of the professors have been found, who wrestle with *flesh* and *blood*; And when that their *Clergy* could not prevail with their *Original*, with their *Philosophy*, with their quirks of *Logick*, nor with their *strong reasons* and *Arguments*; then were they to have the help of the *Civil Magistrate*, unto whom they have cried for help, as the *Jews* did unto the men of *Israel*, and often have they combined together for to kill and destroy, that which God had made alive, yea and to extinguish that which he had kindled, as appears from what I have rehearsed; And the same *Spirit of enmity* (which hath been in the *World* since the beginning) hath appeared often, against the work of God and his *In-*

struments, as it now hath appeared against the true *Christian-Quakers*, who are found in the footsteps of the *suffering* (but not of the *Persecuting*) *Christians*.

I might here add, very much concerning the terrible and tedious *Persecution in Germany*, and in the *Low-Countries*, which begun in the year 1524. And continued untill the year 1641. About the beginning of which, the *Emperour* put forth a *Proclamation*, wherein it was contained,

A cruel Proclamation of the Emperours That all such as were found stained or polluted with the cursed Sect of Anabaptism (for so he called it) of what state or condition soever they were, their adherents and compliances, were to forfeit both their Lives and Estates, and were to be brought to the utmost punishment without any delay, especially those that continued constant, and that had Baptized any, likewise they that had the name of Prophets, Apostles, or Bishops, they were to be Burned: And all other sorts of people that were baptized, or had entertained any of the aforesaid Anabaptists, though they renounced that opinion and were truly sorry for what they had done, yet were they to be drowned. And for the better manifesting of the *Wederdoopers* the *Emperour* expressly commanded all his Subjects, that they manifested the same to the Officer, of the place where they lived, or where they were found: And if any knew of them, and did not manifest the same to the Officer, or Officers of the place, such were to be punished, as Favourers of, compliers, with, and adherents to the aforesaid Sect: And such as did discover

cover the same, were to have the third part of the party's confiscated goods.

Moreover he forbade all his Subjects, to require or further any mercy, favour or forgiveness, for the aforesaid *Wederdoopers*, or *Anabaptists*, or to occasion request, or shew any petition on their behalf in pain of being arbitrarily punished; Forasmuch as he would not allow that any of the aforesaid people (because of their Wicked opinion as he called it) should be received into mercy or favour, but they should be severely punished, to be made examples to the rest, without any dissimulation, favour or delay. This was given out at *Brussel* and Printed the 10 day of *July* (so called) *Anno* 1535.

When this came to be *Proclaimed*, most terrible Persecutions did follow, and great *Havock* was made of these People. The cruelty of their *Persecutors* towards them, the severity of their *Punishments*, by terrible Tortures and sad Imprisonments, with the sundry sorts of *Cruel Deaths* which they suffered in this fore Persecution, would be to tedious for me now to rehearse particularly, together with the reproach of the Wicked, the threatening of *Tyrants*, how they would not fly when they were apprehended, though sometimes they had opportunity how they were hindered from praying at the time of execution, how the Rulers were divided among themselves concerning them, and sometimes the wrath of the *Barbarous Magistrates* was mitigated, and they brought to a sence of the suffering *Sufferers*, and laid down their *Com-*

missions, comforted the Sufferers, and prayed for Forgiveness: And likewise how the Sufferers were prevented from Speaking, sometimes with Bridles, sometimes with Balls in their Mouths, and sometimes with Cords or Ropes, sometimes by Drums, sometimes having their Tongue bound, with other Inhumane Devices: And what Judgment fell upon their Persecutors? These things to demonstrate at large, (I say) would require a far greater Volume than I am now determined to publish; and them to Compose, Translate, and Transcribe, would ask more time than I can now well spare, having the weight of a weightier Service upon me: yet for the Reader's better satisfaction, I shall here rehearse what Articles were charged against one of them, with a hint of the manner of this suffering, whereby he may the better judge how and for what the rest suffered.

First Article.

That he and his Adherents had done contrary to the Emperours Proclamation.

2. That he had taught and believed, that the Sacrament was not the Body and Blood of Christ.

3. That he had taught and believed, that Infant Baptisme was not profitable to Salvation.

4. That he had rejected the Sacrament of Anointing with Oyle.

5. That he had rejected and despised Mary the Mother of God.

6. That

6. That he had said, that Men should not Swear to, or before the Magistrate.

7. That he had begun a new and an unheard of Custome of the Lords Supper, laying Bread and Wine in a Platter, and hath eaten the same.

8. That he was gone out of the Order, and had taken a Wife.

9. That he had said, If the Turk came into the Country he would not resist him, and that if it were lawful to Fight, he would rather draw a Sword against the Christians, than against the Turks.

These were the Articles that were drawn up against him, which were looked upon as halious things against their Holy Faith, and their Mother the Holy Church (as they called it) and especially the last of the nine, concerning which he gave them this reason, saying, *Den Turck is een rechten Turck, ende en weet van dat Christen Geloove niet. ende is een Turck mae den vleesche: Maer ghy wilt Christenen zijn, ende beoeynt u Christ; maer ghy verbolgt de broom Geynggen Christi ende zijt Turcken na den Geest.* Which by Interpretation is, The Turk is a right Turk, and knoweth nothing of the Christian Faith, and so is a Turk according to the Flesh; But you will be Christians, and you will Glory of Christ, and yet persecuted the honest or Faithful Witnesses of Christ, and so are Spiritually Turks.

Afterwards the Magistrates laughed at his answer and reason; cast their heads together, and the Recorder spake to him, saying, *Ja, thou Infamous, Devil and Monk, should men dis-*

pute with thee; yea the Hangman shall dispute with thee, believe me that. Michael Sadler (for so he was called) said, *What the Lord will, that shall come to pass.* Recorder, *Thou devilish Heretick I tell thee, that if there were not a Hangman, I would hang thee my self, and think that I did God good service thereby.* After other words that passed betwixt them, there was one that stood by M. S. and drew out a Sword that lay upon the Table, saying to M *With this shall Men dispute with thee.* When some asked him, why he did not continue a Lord in the Cloyster, he answered and said, *That according to the Flesh he was a Lord, but, said he, it is better to be thus:* After these things had passed, his Sentence was read, which was to this purpose, *That he should be delivered over to the Hangman, and that he should cut out his Tongue, and that afterwards he should be cast upon a Waggon, and that his Flesh should be twice torn with Hot Glowing Tongues, and that afterwards he should be brought without the Port, and there Tortured, and afterwards as a Heretick Burned to Ashes.* Thus it was done to him, and so was he Martyred; his Brethren were Executed with the Sword, his Wife and Sisters were Drowned, Anno 1527. And these were the fruits of the False Christians, who were become as cruel Persecutors, as the Jews and Heathen had done of the true Christians: which thing I determined to manifest according to what I have in part done, through the help and assistance of him that put it into my heart to undertake this matter.

The

The People that suffered in this Persecution were upbraided with Ian van Leyden, his Consorts, and that bloody and ambitious Insurrection which happened at Munster, even as the Christian-Quakers have been upbraided with that unfortunate and unhappy Insurrection, which of late happened through wilful Men at London.

Note. The Baptists themselves do confess, that they are very much fallen and degenerated from that state and condition, in which they were, that then suffered Martyrdom.

How the Papists once cryed out against firing of Conscience: How Calvin was against it, and for it: How Luther and they that owned him were intreated, when they renounced Popery, and when the Protestants began to persecute.

THE Papists themselves (who have been the greatest Persecutors of any that ever professed Christianity) when they were much conquered in the Low-Countries, and came to be persecuted by such as they had persecuted; then they themselves cryed out against forcing of Conscience as an unsuitable thing, and then could they say also, *that the Conscience ought to be free, &c.* this appears by their Remonstrations, Requests, and Apologies: Vide Merckteyck, pag. 126.

Calvin, Swinglius, and others, before they had gotten the power in their hands, they carried themselves meek and lowly, and condemn-

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ed Persecutors, but when they were become strong and mighty, then did they glory in their Magnificence, and begun to beat their fellow Creatures; yet when Calvin was persecuted himself, he blamed such as sought to compel others to believe by corporal Punishments; but afterward he himself taught that Hereticks might be punished with the Sword: *Merck-teyck*, pag. 151, 153.

When Luther renounced Popery, then was he looked upon as a Devil in Man's shape, and as a *Veterator* (i. e. an old experienced crafty Deceiver, or a subtle Knave;) yea, as a wicked shameless Man that bewitched People; and the *Lutherans* were looked upon in the general for the shamefullest People that were to be found upon the Earth, and not worthy that the Sun should shine upon them, and in those Days People were to burn them for Hereticks, without shewing them mercy. *Bond. hist. lib. 40. f. 449.*

Afterwards when they were grown mighty, then they contended with others about Religion, and run out in bitter Scolding, Blaspheming, partial Judgment, and condemning others that came out of Popery, so well as the *Papists*, and that not only in their *Pulpits*, but also with their *Libels*.

Likewise in the *Low-countries* the Reformed *Remonstrants* scolded at, and reviled the *Contraremonstrants*; notwithstanding the Proclamation of the Lords, the Remonstrants were cryed out against as *Pelagians*, *Socinians*, &c. yea, as *Papists*, *Traytors*, and *Enemies* of the

the Country: *Acerba fratrum bella*, Prov. 18, 19.

As for the *Arminians*, they were accused for bringing in Atheism, (i. e. the damnable Opinion of the Atheists) for being Hereticks; yea, more hurtful and more dangerous than the *Arrians*, *Macedonians*, and other Sects, and it was said of them, that they Damned themselves before God; with all that heard them.

And upon a certain time, when the Priests were met together at *Harlem*, they desired (for the Defence of their Religion, that the Proclamation against the *Arminians* might be renewed, published, and put in execution. Thus the Priests manifested the same evil Spirit of Persecution to be in their Hearts, which was in the *Papists*, whom they pretended to renounce in Words, yet they retained their envious Spirit, which could bear others no more that differed from them, than the *Papists* could bear them.

The Histories do shew how that after the *Protestant Church*, had been about ten Years, *stans de-* then did they put forth a Proclamation against *generati-* the *Wederdoopers*, (i. e. such as were Baptized again, or Anabaptists as they are commonly called in England) wherein they commanded all the Inhabitants of the Land, to discover unto their Officers the *Wederdoopers*, to prevent their multiplying, (it is said) they were determined to put them to Death, with their adherents, according to their Laws, &c; *Merck-teyck*, pag. 154.

Thus it appears from what I have here briefly instanced, that the Protestants so well as the *Papists*,

Papists, have been out of the right way, and that they have run in the way of the persecuting *Jews*, persecuting *Gentiles*, and persecuting *Arrians*, who are said to be the first that persecuted under the Name of *Christians*; but since many *Sects* have followed their pernicious ways, rather than the practise of the ancient Christians, who stretch'd not forth a Hand in their own Defence (as it is said) when they were persecuted, but both *Papists*, *Lutherans*, *Calvinists*, (otherwise *Presbyterians*) *Arminians*, *Independants*, and many of the *Wederdoopers* have shewed themselves to be of another Spirit since they degenerated from that Glory and Power; Love and Life, Meekness and Long-suffering, Patience and Purity, which abounded among the ancient Christians in the Primitive Church, unto which the Eternal God hath again restored a Remnant, who at this time suffer, as the manner of their Fellow Citizens hath been who are gone before. And such as are now found in the Life and Power of the Truth, they are at this Day judged by *Papists*, by *Lutherans*, by *Arminians*, by *Presbyterians*, by *Independants* and *Papists*, &c. as the *Lutherans* and others were, when they renounced *Popery*: And the *Sects* now, that are among the *Protestants*, are as apt to hate and cast out their Brethren from among them, when they come to walk in a more excellent way than the rest of their Sect, as the *Papists* were, to persecute them that renounced *Popery*; therefore are the *Protestants* so well degenerated as the *Papists*; witness their daily Practises.

A

A C A T A L O G U E

Of the Synods and Counsels.

Which were Summoned after the days of the Apostles: As also the Cause for which many of them were summoned; together with a Hint of what they Decreed, Likewise shewing in what Year several of them were held, &c.

IN *Asia* Sundry Synods were held, in which *Montanus* was excommunicated and his heresie condemned. *Euseb. lib. 5. ch. 14.*

Anno 193. There was a Synod held at *Rome*, touching the time of the celebration of the feast of *Easter*, where *Victor* excommunicated all the Eastern Churches *Euseb. lib. 5. ch. 23.*

Anno 195. There was five or six Synods held in sundry parts of the world about the celebration of the feast of *Easter*, in which the Bishop or Pope of *Rome* had no more Authority than the other Bishops, he in his City and they in theirs were chief, and when he went about to challenge authority over the Eastern Churches, *Irenaeus* Bishop of *Lyons* in France sharply reproved him for it, *Euseb. lib. 5. ch. 23.*

There was a Synod held at *Carthage*, which is said to have erred about the rebaptizing of Hereticks.

Anno

Anno 287. There was a *Counsel* of 300 Bishops called together at *Sinveffa* where the Bishop or *Pope* of *Rome*, was condemned for denying Christ and sacrificing to Idols. *Therefore the Pope of Rome, hath erred, and may erre.*

Anno 311. There was a *Counsel* held at *Neocaesarea*, where among other things it was Decreed, that none should be made *Priest* before he was thirty years old.

Constantine called a *Counsel* to remove the dissention risen among the Bishops.

Anno 330. A general *Counsel* was called at *Nice* of three hundred and eighteen Bishops by *Constantinus Magnus*, where they condemned *Arius*, debated the controverſie about *Easter*, laid down a form of faith, &c.

Silvester called at *Rome* 284 Bishops in the presence of *Constantine*, where they laid down Canons (i. e. *Laws*) for the government of the Clergy.

Anno 336. A *Counsel* held at *Eliberis* in *Spain* in the time of *Constantine*, Decreed, that the *Uſurer*, should be excommunicated: that *Tapers* (i. e. *Candles*) should not burn in the day time in Church yards; That *Images* should be banished the Church; that nothing should be painted upon the wall to be worshiped, &c.

"But are not *Uſurers* now admitted without any ſcruple to be members both of the *Papiſt*,
"and alſo of the *Proteſtants Churches*? and
"are not *Images* erected in their *Maſſhouſes*,
"(which they call *Churches*) and many painted upon their walls, and in their glaſſwin-
"dows? The vanity and evil of which this
aforeſaid

"aforeſaid *Counſel* ſaw, and therefore were
"they prohibited then, though they are pra-
"ctiſed and upheld now, by the Apoſtatiſed
"Chriſtians.

Anno 340. The *Counſel* of *Græga* condemned the heretical opinions of *Tuſtathius*, and allowed the marriage of the prieſts.

A *Counſel* held at *Carthage*, Decreed that there ſhould be no rebaptizing, and that Clergymen ſhould not meddle with Temporal affairs.

A *Counſel* of *Arrian* Bishops met at *Antioch*, where they endeavoured to abrogate (i. e. to take away, aboliſh, or diſannul) the *Nicene Creed*.

Thus like the builders of *Babel* were they divided, for that which one *Synod* Decreed and ſet up; that did another *Synod* aboliſh and throw down.

Anno 350. A General *Counſel* was ſummoned at *Sardis*, for the hearing of them whom the *Arrians* had exiled (i. e. banished;) the *Counſel* reſtored them, and depoſed (i. e. put down) their accuſers, and condemn the *Arrians*, and confirmed the *Nicene Creed*.

Anno 355. A *Counſel* of *Arians* held at *Sermium* ſcourged among them *Oſius*, and made him ſubſcribe unto *Atheiſm* (i. e. the damnable opinion of the *Atheiſt*.)

But the like was never done by the *Apoſtles*, for they never ſought to bring any from *Atheiſm*, or to *Atheiſm*; by ſcourging but rather ſuffered themſelves to be ſcourged by *Jews* and *Atheiſts*.

A General *Counſel* was ſummoned to meet
at

at *Millian*, where the East and west Churches *brawled* about *Athanasius* and dissolved the Counsel agreeing upon nothing.

The *Meletians* assembled at *Antioch*, where they laid down the *Macedonians* opinion of the Son of God, jump between the *Arians* and the true Christians, where they proved themselves Neuters *i. e. an indifferent party, not on the one side, nor the other.*

Anno 368. A Counsel at *Laodicea* decreed that the laity, or common people should not chuse the Priest: that *Lissions* should be read in the Church, between certain *Psalmes*, and Service should be morning and evening, That the Gospel should be read with other Scripture on the Sunday; that *Lent* should be observed righteously without solemnizing the Feasts of the Martyrs and that Christians should not dance at *Bride Houses* &c.

A Counsel was called at *Ilyrim* where the truth in the Blessed Trinity (*i. e. three joyed in one*) was confessed.

A Counsel held at *Valentia* in France decreed Priests should not marry.

The first Counsel held at *Toledo* in *Spain*, decreed that Priests should marry.

Therefore one of those Counsels have erred, though the Papists say they could not erre.

There was a Council held at *Chalcedon*, where *Chrysostrum* was condemned: of spite, and for no other crime.

A Counsel was called at *Cyprus*, where through the spite of *Theophilus* Bishop of *Origen* were condemned.

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The third Counsel held at *Carthage* decreed; that the Clergy in their yeirs of discretion should either marry or vow chastity; and that the chief Bishop should not be called *Prince* of the priests or highest priest; but only the Bishop of the chief *See* (*i. e. Sear.*)

„ If the Counsel erred nor in decreeing this „ decreed; the Popes have erred since, who have „ been called the Prince of all the world, and „ hath been said to have the place of the ever- „ lasting King upon earth, unto whom all power „ in Heaven and earth was given; and whom all „ nations should serve, &c. Therefore may the „ Pope through arrogancy err, so well as Coun- „ sels which have erred; so that we may con- „ clude that both Popes and Counsels (which „ are erred from the spirit) are fallible and „ have erred, as doth and may more fully „ appear.

Anno 417. A Counsel held at *Hippo* decreed that Bishops and priests should look well to their Children, that the Head Bishop of the *Head See* should not be called the chief priest; and that no Scripture should be read in the Church but Canonical (*i. e. approved by exact Rule.*)

The Counsel held at *Tarwinum* was held for the reformation of the Clergy, which then was corrupted; but since much more.

The Counsel of *Matta* condemned the *Pelagians* and *Donatists* and concluded that Infants were to be baptized.

The Counsel of *Agatha* decreed that none should be made priest before he was 30 years old; And that the Clergy should wear such

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attire

attire as became their profession, with many other Constitutions.

The first and second Counsel held at *Vasto* decreed that in such Churches, where Preachers were not, Deacons should read Homelies (*i. e. Sermons or Speeches.*)

A Counsel held at *Carpentoraſte* decreed, that the Bishops should not poul the Parishes (*that is, not to rob, pillage, or take money from them by extortion or deceit.*

„It would be good that every Bishop now „in being, observed well this decree, and kept „clear of pouling their parishioners by extortion and deceit, which many of their forefathers have been guilty of, and it is expected „now by many, that they who have of late „been installed will in this particular follow „their example, rather then the Apostles, who „coveted no man's Bishoprick, nor Benefice, no „man's Tithe nor Augmentations, no man's Gold, „Silver nor Apparel, &c.

A Counsel held at *Venice* decreed, that no Clergy man should be at wedding dinners, Dancings and hearing of wanton sonnets, or vain songs, &c.

All the Bishops of *Affrick* came together by the commandment of *Honorius* the Arrian, where his heresie was confirmed and 444 Bishops exiled or banished.

Anno 492. A Synod of 70 Bishops were called together at *Rome* where the Canonical Scripture (*i. e. such as were approved by exact rules*) were severed from such as were Apocrypha (*i. e. doubtful or not well known.*)

A

A Synod met at *Epaunis* and decreed, that no Clergy man should either *hunt* or *hawk*; That throughout the Province such Divine service as the Metropolitan (*i. e. Chief City, or Archbishop*) liked of, should be retained.

„It is to be noted, that though this uniformity was thus decreed by the Synod in the „Apostacy, that through the Province such „Divine service as the Chief City, or Archbishop liked of should be retained, yet the „Apostles decreed no such thing that the Scripture makes mention of.

A Counsel held at *Aurelia* decreed that *Lent* should be solemnly kept before *Easter*, the Rogation or Gang week with the Emberdays about the Assention,

A Counsel held a *Gerundia* in *Spain* decreed, that every Province should observe one order of Divine service, that Baptism should be ministered only at *Easter* and *Whitsontide*, and at other times if necessity so required, and that the Lord's Prayer should be said at Evening and Morning prayer,

A Counsel held at *Cesar Augusta*, accursed such as received the Sacrament, and eat it not in the Church.

A General Counsel was called at *Constantinople*, which decreed, that *Mary* should be called the mother of God.

Anno 583. The First and second Synods were called at *Lyons* for the removing of Schism (*i. e. divisions in matters of Religion*) raised in the Church.

M z

Six

Six Synods were held at Rome touching the Election of a Bishop and the preservation of Church goods, &c.

Malum Consilium, Consultori pessimum.

These things have I thought good here to recapitulate or briefly to rehearse, to the end that the great Apostasie (so often spoken of) might be evidently manifest to all, and the great fall and revolution of the Church from the Apostles Doctrine and Practise: For when they assembled together it doth not appear that there was such discord and divisions, such strife and antipathy, such brawling and contention, in their general assemblies, as there was in the Councils before mentioned, neither did they manifest such a bitter spirit of enmity and discord, when they chused *Matthias* in the room of *Judas*, nor yet when they chused the seven Disciples, *Acts* 1. Chap. 6.

Moreover when the Apostles and Elders and Brethren were assembled together to determine what was best to be done touching the doctrine sowed by certain that came from *Judea*, which taught the Brethren saying; *That except they were circumcised after the manner of Moses they could not be saved*; after they had debated the Matter they decreed with one accord to send chosen men unto the Gentiles and to injoyn them to abstain from things offered to Idols and blood, from that which was strangled and from fornication, &c. But it doth not appear that

that they out of spite condemned or excommunicated those of *Judea*, and held them forthwith for accursed, because of their error, like as the Apostatized Bishops and Clergymen have done one with another and one unto another, as appeareth from what I have before rehearsed.

Again when *Paul* came to *Jerusalem* he went *Acts* 21. with the Brethren unto *James*, where all the Elders were assembled; and there they determined what they thought best to be done, and decreed that *Paul* should purifie himself according unto the Law, &c.

These Councils or General Assemblies of the Apostles and Brethren the Scripture makes mention of, yet it doth not appear from the Scripture, that the Apostles and Brethren, Decreed the Celebration of the Feast of *Easter*, or that none should be made Priest till they were thirty years old, neither doth it appear that they brawled about men, and agreed upon nothing; nor yet that they ordered Lessons to be read in the Church between certain *Psalms*; neither doth it appear from the Scripture that they decreed that *Leuit* should be righteously observed, and that the Priests should not marry, nor yet that Infants should be baptized; Neither doth it appear that they decreed that the Clergy should wear a different Attire from other men, or that such Divine service as the *Metropolitan* liked of, should be retained; I say it doth not appear that they (to wit the Apostles and Brethren) decreed these or such like things in their Councils, but that since the Apostles days they have

been decreed by the Synods and Counsels, which have been in the Apostasie, and yet at this day many of them are taught for doctrines, though they be but the traditions of fallible Synods and Counsels, as I have shewn.

Inclinemus igitur aurum verbo Dei in corde, & non ex Conciliis contentationem Episcoporum non ex Disputationibus novitius, non ex forensibus & municipalibus gestis, sed in nostris cordibus veritatem quæramus.

The Judgment of some notable men concerning SYNODS, (i.e. General or universal Assemblies) and Counsels, together with their Effects.

I. **I**N the days of Berardus the Church of Rome was polluted with many superstitions; and Baudaert said, that the Bishops were rather biters of sheep then true Shepherds; And upon a time when he was in a Counsel of the Clergy, and had seen how unchristianly they dealt, he said; *Sometime I have admired, that among the little number of the twelve Apostles there was a Traitor; but now do I wonder much more, that among this great number of so many Bishops and Prelats, that one upright Disciple of Christ cannot be found,* Apop. Chr. lib. 13. pag. 260.

Daar geen Goddyzeelendheid bij en is,

Daar is't, hoe geleerder, hoe verkeerder.
Where ther's neither God's fear, nor godliness,
Ther's the more learn'd des, the more perverseness.

II. *Gregorius*

II. *Gregorius Theologus* (who lived about three hundred years after the birth of Christ) said, That he had promised and determined never to come at Synods, forasmuch as he observed that always there came more evil then good out of them, for the ambitiousness and contenti-
on of the Bishops is above measure (said he)
Anno 300.

III. The Reformed Protestants testified; that Synods and Counsels which strove upon the earth might err, and with the most voyces conclude Lies, in this or the other point, according to what experience in all ages hath taught, *Eub. ch. 28, 29, &c.*

IV. *D. Calvin* testified that Prophets and Pastors, the Church Counsels have erred; And that God hath often discovered that in Counsels which was humane; to the end that People should not rely or depend too much upon men; *Instit. 4. ix. ch. 3.*

V. *Boudaert* said in *Gilterland's Synod*; *Soffragia non ponderanda sed numeranda esse, (i.e. that voyces were not to be pondred but numbred)* but said he, if the Church reign in this manner or deal with voyces, shall not the most evil surprize the best which is the least, for is it not so most commonly? and when that the Shepherds come to be changed into wolves, are not the innocent, harmless sheep then in pittiful danger; Especially (saith he) when Rulers of Cities are stirred up by passionate Priests.

VI. *D. Pareus* said, Often hath the Truth suffered wrong in Synods, because all that were assembled

assembled agreed in one error, so that the truth came often times to be abandoned, and with silence passed by. *Iren.* 57. p.

VII. It hath been said, the Church judged of the Doctrine of the Church. According to this saying, shall the *Papist* Church judge of the doctrine of *Papery*, the *Lutherans*, the *Catharists*, the *Anabaptists* and every one of them, but what such a judgment is this? otherwise then that which is daily practised, by their one condemning another, and every one maintaining his own *Scot*: So saith *Hilarius*.

What unity or edification is there in such work, and in so much following partial Councils or conferences? *None at all*, said he.

VIII. *Beza* declared expressly that the Church and Counsel might err, and that they had often erred, and that the Devil in some old Councils had sitten as President in them.

IX. The Professors of *Leyden* said, We see that particulars have not only erred, but *General Councils*, for shepherds may also be devoured; *Isai.* 56. 10. *Ezech.* 34. *Fer.* 23.

And the Church being gathered into a *Synod*, may be a Church yet not of God, but of malignity; Likewise they that profess the name of God, may abuse their power against the Truth: Yet they that do so, will not say that of themselves, nor yet acknowledge themselves to be guilty; May not every one then judge of *Synods*, and declare their opinion concerning them?

X. *Musculus* said, Concerning the *Synods* of Priests, which the unexperienced think to be the

the only remedy against differences, yet they are nothing else (said he) but *Fencing-Schools*. Nevertheless the complaining Church cryeth, after the *Synod* then, after the *Synod*, will they not do that, &c.

XI. *Gregorius Nazianzenus* used to say, that he never had seen any good end of any Counsel or *Synod*, vide *Inst. Catv.* 4. lib. 9. ch. 11.

XII. The *States of Holland* said to the *Lords of Amsterdam*; This hath men heretofore observed, that the reformation was not accomplished by *Synods*: for the remedy was not to be expected from the *Clergy*, who were the cause of the disease: *Anno.* 1616. *Mark-teeck*.

„ **F**Orasmuch as many at this day have great
 „ expectations in their minds of peace and
 „ tranquillity, together with an uniformity and
 „ settlement in Ecclesiastical affaires, which they
 „ suppose might be procured through the means
 „ of a *Synod* or Convocation, which some
 „ imagin would be a speedy remedy for their
 „ deplorable disease: I have therefore thought
 „ good not only to give a brief hint of the
 „ many *Synods*, of which I have spoken, but
 „ also in short to instance the approbation and
 „ judgment of them that were accounted wiser
 „ men in their generation, then the *Christian-*
 „ **QUAKERS** are accounted by this gene-
 „ ration, that if peradventer I might thereby
 „ in any wise convince them, through alledging
 „ that which some that are renowned among
 „ them have affirmed; even as *Paul* when he
 „ sought to convince the *Athenians* of the *Lords*
 „ being near unto them, he instanced their
 „ own

Nota.

Synop.
D. D. A-
cad. Leid
Diss. 49.
Thes. 70.
71.

*'Tis the
Lord's
work so
Establish
his people
in peace,
and not
the work
of Synods.*

*Good ad-
vice for
England*

„ own Poets who also said the same, *As* 17
„ 27, 28. In like manner have I alledged the
„ sayings of those noted men, to the end, that
„ they whose expectations, are to see such great
„ things produced by Synods or Convocations,
„ may the rather be perswaded; that the no-
„ table work of real Reformation and the
„ true and perfect establishing of the Church or
„ people of God, in lasting peace and pure
„ tranquillity, must be the Lord's work by his
„ eternal power and Spirit, and not by the
„ consultations of Synodal Conversations, nor
„ yet by the Arm of flesh: Far that is not the
„ means which God chuseth, but that which
„ the sons of men have choken in the Apostasie,
„ and therefore hath these excessive persecutions
„ ensued, of which I have made mentlon: And
„ now let *England* take heed how she heaps up
„ Counsels or Convocations, least she look and
„ run more unto them for help, then unto the
„ Lord; for I reitifie unto her in the name
„ of the God of the living, that they shall
„ not be able to heal her descases, nor yet to
„ bind up her breaches: Oh that she would there-
„ fore fly unto the Lord and look unto him,
„ rather then unto the Convocations or Synods
„ of mortal men, how soon would he then heal
„ all her backslidings, bind up all her breaches,
„ and with everlasting loving kindness gather
„ her.

A N

A N
A P E N D I X
U N T O T H E
A B R I D G M E N T.

Wherein is contained, many Notable things
which passed betwixt the Antient Christians
and the Heathen; which are extracted out
of *Tertullian's Apology*, (the which he made
in the Defence of the Christians against the
Accusation of the Gentiles.) To the end, that
all may see, how the like railing accusations
which are, and have of late been so frequent-
ly produced against the true Christians of
this age, have also been produced by the
Heathen against the Antient Christians 1406.
Years ago.

Section 1.

The Heathens opinion of Christianity, how
they vilified them and their God, how they
were Judged when they denied to sacrifice, and
how they were condemned.

THE Heathen believed a man could not *Tertull.*
make profession of Christianity, without
being Tainted with all sorts of Crimes,
without being an enemy to the Gods, to Princes,
to the Law's, to good manners and to nature, nei-
ther

they could a Christian at that time be acquitted unless he denied himself to be a Christian. Tert. Apol. pag. 12.

Parallel.

Are not many now of the like opinion, that a man cannot be a true *Christian-Quaker* without being an enemy to the worship of God, to the King, to the Laws of the Kingdom, to good manners, and to nature?

Tertull.

The Heathen reproached the Christians as wicked Superstitious persons, whom they accounted worthy the infamy of punishment, and in conclusion objects of laughter and contempt, and with much rigour did the Heathen pronounce these words unto the Christians, Your Religion is forbidden by the Laws, &c. page 19.

Nota.

Parallel.

Are not such now become objects of laughter and contempt, as cannot run with the multitude to excess of Riot, and be conformable to the workers of iniquity in their vain customs and frivolous fashions, which the true Christians are redeemed from, and cannot be conformable unto, though they therefore be accounted worthy the infamy of punishment, and have it inflicted upon them, by virtue of unwholesome Laws, which prohibit their Liberty now, as the Laws of the Heathen prohibited the true Christian Religion.

Tertull.

Such were the calumnies (i. e. false accusation) that were invented against the Christians Religion, that upon a certain time a picture of their God was shewn by a certain infamous person, who openly shewed the same with this inscription therein, *this is Onochoetes* (i. e. the God of the Christians) This supposed God pretended by him, bad

had the ears of an Ass, a hoof on his foot, carried a book, and was clothed with a Gown. page 71.

Hath there not been something of the like *Parallel.* nature acted among the Stageplayers of this age, in contempt and derision of the Religion (if not of the God himself) of the true Christians, whose profession is now reproached and vilified by infamous lewd men, as the profession of the Antient Christians was by the Heathen.

The Christians were forbidden to have their Religion apart, though none besides them were forbidden the like, and because they did not serve the Gods of the Romans, therefore did they offend the Romans, and were accounted unworthy the name of Romans. page 105.

Have not many in the nation laboured and *Parallel.* endeavoured much to have the like brought to pass, concerning the true Christians, who are not conformable to the national way of worship, which is much rather formal than spiritual, and therefore is it renounced by the true Christians, who worship God in the spirit as the Antient Christians did.

When the Christians were enjoined to offer sacrifice, they resisted; Then said some, there was folly in their resistance, and that they might sacrifice when they were prest to it, and preserve their lives without injuring their consciences in keeping a secret resolution to remain firm in their Religion: And that in neglecting their security, they preferred a vain self will before their welfare. p. 113.

Parallel.

In like manner have many of the people of God in these latter days been injoyned to do things, which have been as absolutely against their consciences, as it was against the consciences of the Christians to sacrifice; and when the true Christians now have resisted, when they have been prest thereunto; it hath been said of them, that they were selfwill'd and obstinate, when they could not dissemble (to avoid sufferings) like other hypocrits, who assumed unto themselves a Liberty, which the spirit of God never allowed of; so that the true Christians have often been judged, and have suffered deeply, when time serving dissembling hypocrits have gone free.

Tertull.

The Heathen caused the Christians to undergo such punishment as was ordained for their wretched slaves; for the Christians they shut up in prison, and caused them to be condemned to work in the Mines, or to some other servile work of the like condition, page 114, & 115.

Parallel.

The punishments and sufferings which many of the true Christians have undergone in these perillous times, have exceeded the sufferings which many Malefactors have sustained for their transgressions, for thousands of the Innocent and harmless Christians have been shut up in close Prisons, where ordinary necessities could scarce be gotten to them for several days together, and others of them have been sent to *houses of Correction* to work there like slaves and dissolute persons, when they have been as harmless and blameless as the Antient Christians were.

Section

Section 2.

How the Christians Societies were called Factionous, how unprofitable they were judged to be in Commerce, who could gain nothing from them, how they renounced the Heathenish superstitions in peril of their lives, &c.

THe Societies of the Christians were called factionous Tertull.

(i. e. troublesome or contentious) but faith Tertullian to such as called them so, tell me, did we ever Assemble to procure the hurt of any one; as we are in the particular, so we are in the general, that is to say, in whatsoever State we are found, we offended no body, we injure no body: And farther faith he, when any vertuous or godly people are associated, when any Pious or chaste persons Assemble together, their union should not be called a faction, but a lawful Society, page 142.

Are not the Societies of the true Christians *Parallel.* called Factionous at this day also? because they worship God in the Spirit, and meet at places distinct from the common ordinary places of the National worship, though they by their peaceable Assembling procure the hurt of none now, no more then the Antient Christians heretofore did.

The Heathen cried out against the Christians, Tertull. and said, they were not any way profitable in Commerce (i. e. entercourse, or marchandise) of the world: Yet Tertullian faith, neither were they without their publick places, their Markets, their Shops, their Inns, &c. pag. 150.

Have

Parallel.

Have not the true Christian in like manner been upbraded, when they have been diligent in their places in the Creation, and have frequented both *Faires* and *Markets*, &c. about their lawful Callings; for their Religion did not separate them from their ordinary and lawful Commerce, but from the superfluity of needless and frivolous words, and from the deceit therein; though its true some have laid aside that kind of Commerce in the world, which was neither useful to God, nor beneficial unto man, but prejudicial to the Creation, and it is very like the Antient Christians did the like, after their illumination and conviction.

Tertull.

There were certain persons that did complain of the Christians, as people of whom there was nothing to be gained for them, but they were such saith Tertullian, as were infamous corrupters of chastity, who meddled with giving Poyson; and Magicians (i. e. Conjurers) and finally Southsayers, Diviners, and Astrologers, to whom it is very profitable in this life to be unuseful, saith Tertull. p. 152, 153.

Parallel.

Some such like men have of late also accused the true Christians, together with Taverners and Alehouse-keepers, Musitioners and Stage-players, with some sort of Shop-keepers, that have sould Gold, and Silver-lace, with Jewels, Pearles, Rings and Ribbins, with such other unnecessary Toys, such like men, with the Priestly Merchants of *Babylon*, may in part complain so well as Southsayers and Astrologers, of the true Christians now, as some such heretofore among the Heathen have done, of the Antient Christians: But most commonly they that do complain

complain of them without a cause, are infamous corrupters of chastity, who are addicted to speak evil of dignities.

The Heathen tollerated the Sects of the Philosophers without punishing of them, but the Christians Doctrine which they published was forbid by the Laws, and they were exposed to all sorts of punishments; But the Philosophers were not so forced to sacrifice, to swear by their Gods, and light Candles at noon, which things were imposed upon the Christians as necessary, which they refused on peril of their lives. page 158.

It is well known in the Nation of England, Parallel. how that the Christian-Quakers have been much more restrained of their Liberty then other Sects, and their Doctrine hath been more prohibited by the Laws of the Land then others, which have been much more pernicious, nevertheless it hath been tollerated if not upheld by a Law; when that the true Christians have been exposed to grievous punishment, and others that have been guilty have gone free: Yea have not many observed how their adversaries have endeavoured to force them to come to their places of *Worship* and likewise to take the *Oathes of Allegiance and Supremacy*, which have been hard imposed upon them, and which they have refused on peril of being shur out of the *Kings* protection, and of forfeiting their *Estates, Goods and Chattels* unto him, yet others are connived at as the Philosophers were by the Heathen, and in the mean time the true Christians are exposed to sundry sorts of punishments, as the Antient Christians were by the Heathen,

N

Some

Tertull.

Some said that even among the Christians there were a people, that gave themselves the liberty of doing evil; but said Tertullian so soon as they fall into this disorder, we own them no more for Christians. pag. 162.

Parall.

With the like thing have the true Christians been upbraid in these latter days by many, who have cast the failings and disorder of the unfaithful and disorderly upon the innocent, who have no more approved of their evil, than the Ancient Christians did of the disorder of the disorderly among them, whom they did not judge worthy of the name; which at this day is not a little dishonoured by the life and conversation of Antichristians, who until this present, have retained the Name, but are wholly degenerated from the nature, as their fruits do abundantly declare.

Section 3.

How they that were not of the Christian Religion, had more liberty then the Christians what prejudice many had against the Name Christian, how some were praised before they became Christians, and how both Men, Women, Children and Servants suffered for becoming Christians.

Tertull.

When men that were not of the Christian Religion were, accused of the same Crimes they imputed to Christians, it was permitted them to have their innocency made known, and to defend themselves

themselves by word of mouth, they also were suffered to give an answer to what was objected against them and to make their justification: for the Laws did not allow these to be condemned, whose offences were not heard: But the Christians had not the like liberty: for they were condemned for the confession of the Name Christian, and their confession only exposed them the publick hatred. pag. 7.

Parall.

Hath it not been thus in our days, have not many malefactors had more liberty to plead for themselves then the true Christians could have for some years last past? and was not this one great reason (viz.) because Malefactors could bow and stand uncovered, and withal given flattering titles unto men, but because the true Christians could not do the like, therefore have they at times, been condemned before they have been permitted to speak in their own defence; so that the wills of many now (who are called Christians) have been more wicked and unreasonable, then some of the Ancient Laws of the Romans.

The Heathen did certainly believe that the confession of the Name Christian carried enough with it of all Crimes, and they also held, that to confess the Name Christian made the Christians guilty.

Parall.

Are there not many of the like opinion concerning the name Quaker, against which many have received as great prejudice as the Heathen did against the Name Christian, and therefore do they not only hate the Name, but also them that are called by it, though their fruits be never so good.

Tertull.

The Heathens believed all that was published against the Christians, though they saw no proof, and they took occasion to condemn the Name, which was the object of their hatred, and the only confession they made of the Name was sufficient for the conviction of those Crimes they attributed to it, without any other ground then their own opinion pag. 14.

Parall'd.

The name
Quaker
now the
object of
hatred, as
the name
Christian
hath been.

Have not many done the like concerning the true Christians in these latter days, who have born the name of *Quakers*, which name yet remains the object of many ones hatred, who know little of the life, doctrine and conversation of them that bear it, yet the acknowledgment of it, causeth many to be judged as *Criminals* or *Offenders*, in the Opinion of many, who judge now with evil thoughts, as the Heathen did, and so with a prejudiced spirit condemn the Righteous, without any just ground or cause; and thus it happeneth now unto the true Christians, as heretofore it hath unto the Ancient Christians, whose Life, Doctrine, and Practice, is lived in by the Righteous now, and therefore must the same, or the like measure, be measured unto them, which heretofore was to the other.

Tertull.

Upon a certain time in a conference one of the Heathen said, Truly he of whom you speak is an honest man, if he were not a Christian, and his life would be free from blame? And others said do you know such an one? who had the reputation of a wise and discreet man; he is lately turned a Christian, there were others that said, how pleasant and of what a good humour was that woman? how

sociable

sociable (i. e. kind or loving) and jovial (i. e. merry) was that man, its pity they should be Christians. pag. 15.

Hath there not often been the like communion among many people concerning the Christian-Quakers? And have not many of them been lamented by their Friends and acquaintance, after their conversion in such a manner, as the Christians were lamented for by the Heathen, and wherein differs that pity now, from the pity that was in the Heathen? Who would praise and extol the Christians while they lived in the vanity of the world with them, but when they were redeemed from the same, then were they bewailed by them that continued in the same; And surely thus it is at this day with the true Christian, who are now bewailed by such as continue in that which they through mercy are redeemed and saved from.

Thus is it written in Tertullian's Apology; Tertull. A man who heretofore had his mind full of jealousy, could no longer endure the company of his wife, what assurance soever he had of her chastity, after once he perceived she was turned Christian.

Moreover, A Father who of a long time endured the disobedience of his son, resolved to take from him the hope of succeeding him in his Inheritance for turning Christian.

And a Master that used his servant or slave gently when his carriage gave some cause of distrust, afterwards put him far from him, when he became a Christian. pag. 16.

Parallel.

Thus hath it been with true Christians in these latter days, for some honourable and devout women, have not only been excluded for some certain time, out of their husbands company, but they have also been shut up as close prisoners in their own houses, through the averfeness of their husbands, whose wrath and fury was become great against them, and that chiefly because they were become *Quakers*.

Item, Sundry men who have long dispensed with the wantonness and disobedience of their sons; after they have been truly converted to God, and came to live righteously and soberly, then have their Parents threatened them to disown them from being their Children, &c. and that because they were become *Quakers*.

Item, Some Masters who have born much with their servants when they had cause to distrust them, and sharply to reprove them, have upon their conversion and reformation from the evil of their ways, either turned them out of their places, or at least frowned very much upon them; (though they had more assurance, of their fidelity than formerly) and that because they were become *Quakers*.

But may not we say as *Tertullian* said: It's committing of a crime to correct the disorders of a man's life, by the motions of a holy conversation to the Christian Faith, and the good which is produced by so happy a change, works not so powerfully on the minds of men, as the hatred they have conceived against us; Indeed this hatred is strange, and when I consider that

the

the Name of a *Christian*, (or the Name of a *Thename Quaker*) only maketh it to be so, I would willingly know, how a name can be criminal, and how a simple word can be accused; me-thinks a word, cannot be condemned, unless it be barbarous, or expresth some evil speaking, or represents some unchast thing, and of ill report *name of a Quaker doth not.*
page 16.

Section 4.

How the Christians were haled out of their Assemblies, what honour they rendred to the Emperours, the Heathens testimonies of affection to the Emperour, How the Christians would not revenge themselves, how they suffered themselves to be killed; their order concerning their Collections, how they disposed of them; and how their sufferings were prejudicial to the Comon wealth.

When the Christians saw themselves every day Tertull.
besieged and betrayed, and when they were very often taken in their assemblies, and prest to sacrifice to the Gods, then they cried out and said; We cannot hinder our lives from being in danger, if we will be faithful to God. *pag. 31, Note,*
and 116.

It is well known unto many, how that the *Parallel.*
Innocent and harmeles Christians have of late been often haled out of their Assemblies, and prest to do things contrary to their consciences,

upon the refusal of which, their Liberties and Estates, have not only been in peril. but their lives also; so that the true Christians may well conclude as the Antient Christians did, (viz.) *That they cannot hinder their lives from being in peril, if they will be faithful to God.*

Tertull.

The Christians were accounted publick Enemies to the Emperours, because the honours they rendered to them, were neither vain flattering, nor rash; but mark what Tertullian saith to the Heathen concerning this particular; Think you (saith he) these are such great testimonies of affections, to kindle fires in the midst of the streets, to set up Tables there, to make feasts in the publick places, to change the face of the City into that of a great Tavern, &c. Must a publick shame be the mark of a publick joy? (saith he) must these things be accounted seemly on the solemn days of Princes, which at no other time, or on other days, are fitting or decent. pag. 126.

Parallel.

In like manner have the true Christians been accounted Enemies to the King, because they could not honour him with any vain flattering honour, like unto that wherewith, the Heathens honoured their Emperours, who manifested their affections to him, by kindling fires in the midst of the streets, and by changing (as it were) the face of the City into that of a Tavern, &c. „ Now let our *English* Apostatized „ Christians come forth, and parallel their „ Bonfires, which they used to make in the „ midst of the streets; their causing the Con- „ duits to run with wine, and their setting up „ Scaffolds with Shews, &c. which they did, when

„ when the King was proclaimed, when he came „ into the Realm, and at his Coronation, let „ them (I say) come forth and compare their „ practises then, with the practises of the Hea- „ then, and they may see how they resemble „ one another, to their great shame that profess „ Christianity, and are yet manifesting their „ publick joy, by glorying in their publick „ shame, which is neither comely, decent nor „ profitable, either to the King, the kingdom, or to the Subjects, nor yet in any wise becom- ing Christians, therefore are they now to be testified against, as they were heretofore, when they were up held by the Heathen, and were witnessed against by the Antient Christians

The Antient Christians confessed they were Tertull. *commanded to love their Enemies, and that they were to hate none, and that they were forbid to re- venge injury received, though the sword and fire was employed against them, and they were often by people assaulted with stones, yet they endeavour- ed in no wise to resent the evil treating they had received, though they wanted not an occasion, if it had been permitted them to render evil for evil, but God forbid (said they) we should do so. pag. 132.*

The same mind is now found in the true Parallel. Christians, whose principle leadeth them to suffer injurie done unto them, rather then to revenge themselves on such as injure them, and therefore is it manifest that they are of the same spirit which the Antient Christians were of, who suffered violence to be done unto them, but did not with violence resist nor defend them- selves,

selves, like as the Apostatized Christians do now, who at times assault the true Christians with stones, with pistols, with swords, &c, all which they suffer patiently without rendring evil to them that thus intreat them, and therefore may we conclude that they are found in the practise and condition of the Ancient Christians.

Tertull.

Note.

The Christians suffered themselves willingly to be killed, saying, In their Religion it was rather lawful to let themselves be killed then to kill others; nevertheless they were declared to be the Romans Enemies, though they did them no hurt, and thus much they confessed, It's true said they, we are Enemies, yet not of men, but of their errors, p. 133. 134.

Parall.

The true Christians now that are of the pure Religion say yet the same, though Apostatized Christians be imprisoning, banishing and killing their fellow creatures about their Religion, but so did not the Ancient Christians, who kept the Faith and abode in the Truth, in which the true Christians are now found; though at this day they are accounted Enemies both to Priests and Professors, yet they hurt none, neither are they Enemies to their persons as men, but to their error and deceit, which lodgeth in their hearts where it ought not.

Tertull.

What order there was among the Christians, concerning their Collections.

In the Church of God there was nothing done (saith Tert.) by allurements of gifts, for in the Assemblies of the Ancient Christians, every one contributed a little sum at the end of the month, or when he would, but it was if he would and could, for none were constrained to give; And if they

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got any Aimes it was of good will, and riches gathered in this manner, they accounted them pledges of Piety, and impleyed them in feeding the poor and burying them; in comforting children that were destitute of Parents and goods; in helping old men that had spent their best days in the service of the Faithful, and in assisting them that served in Mines, and were banished into Islands, and shut up in prisons, because they confessed the Religion of the true God, that so during the time they suffered for the confession of his Name, they might be nourished with the Stock of the Church; and these actions caused the Heathens to wonder, and to cry out saying, see how they love one another, and how they are ready to die for one another, pag. 137. 138.

This is also the practise of the true Christians now, whose faith worketh by love, and not by the allurements of gifts and rewards, which have blinded the eyes of Apostatized Antichristians, who have lost the charity, and are departed from that faith which worketh by love, and therefore must they often times force and constrain one another, by a secular power, not only to contribute to the relief of the poor, fatherless and widdows, but also to their Priests, who is allured to preach among them by gifts, and who without gifts and rewards will not preach, and also by Summes of money may be allured from one place to another, and that more out of love to the gifts, then the souls of the people: But it is not thus with the true Ministers, nor yet with the true Christians, who give freely that which they have received

Parall.

How gifts
were
Priests to
Preach.

received

received freely, and are ready to serve the Lord with their whole substance, and freely to communicate thereof unto one another's necessity, even as they would have others to communicate unto them in the time of their necessity; And that brotherly love, which in this particular hath been manifested among the true Christian-*Quakers*, hath caused their Adversaries much to admire and wonder, even as the Heathen did, over that entire love, which was among the Antient Christians.

Tertull.

Tertullian told the *Gentiles* there was cause to wonder their passion was so irregular (i.e. contrary to rule) that in prosecuting the Christians they made no difficulty to take away the life of men that were profitable to the Common-wealth; farther he said, the State received by their injustice an evident damage and important loss, and yet no body looks to it (said he) no body weighs of what consequence the sufferings are, of so many persons of good life and the punishment of so great a number of Innocent. pag. 153.

Parallel.

There hath also been cause to wonder at the rashness and imprudence of many bitter, willful Antichristians, whose foolish indiscreet behaviour towards the true Christians, hath been not a little prejudicial to the Nation, in which no great difficulty hath been made, of casting thousands of them into prison, and they who have done it, or have been the cause of it, have sought and endeavoured thereby to procure the ruine of their Families and Estates, which thing certainly hath brought no honour to the King, neither hath it been any profit or advantage

to his Kingdom, but certain external inconveniences, have been thereby procured to some of his faithful Subjects the true Christians; yet few in authority seemed to lay to heart, nor yet see seriously to consider of what sad consequence the undeserved sufferings of so many harmless people might be.

Thus have I briefly stated the suffering condition of the Antient Christians, with which I have truly paralleled the true Christians state in this present age; And let now the upright in heart judge how far both Papists and Protestants (that are accustomed to prosecute about Religion) are degenerated from the same, and how disagreeing their principles and practises are, to the principles and practises of the Antient Christians, yet notwithstanding will they glory of their Antiquity, and condemn others, as *New upstart Sects*, and *unheard of Religions* that differ from them, and Worship God in the Spirit; but by these things which I have re-capitulated in this *Treatise*, the wise in heart may see, how that the CHRISTIAN-QUEERS, have whereof to glory, so well as others, (if not beyond many others) who at this day glory so much of their Antiquity; but this I know to be their resolution, and determination (*viz.*) that they will glory in the Lord, and in the fellowship of the sufferings of his dear Son, their Lord and Saviour; This knowing, how that, *he that was born after the flesh, persecuted him that was born after the spirit.*

Thus it hath been, and thus } until he Reign
yea thus it is, } it will be } whose right it is.

A

A REGISTER

OF THE

Death, Sufferings and Martyr-
dome, of the Prophets and

APOSTLES;

According to the Testimony of the
Scripture, and other Historical
RECORDS.

ISAAH was sawn asunder with a wood-
den saw.

Jerimiah was often persecuted, and im-
prisoned, yea he was thrown into a deep
Dungeon, where (it is said) he stood in
the mire to the head, and at length was stoned
to death in Egypt.

Ezekiel was slain in Babylon, by the Duke
of the people:

Daniel was thrown among the hungry Lyons
yet the Lord preserved him.

The three Children were thrown into the Fiery
Furnace, but the Fire did them no harm:

Micah was thrown down, and his neck broken.

Amos was smitten with a club on the Tem-
ples of the head, and so brained.

Zachariah was stoned to death.

Th:

The Life of *Peter*.

PETER was born at *Bethsaida*, formerly
an obscure and inconsiderable Village, till *Matth.*
lately re-edified and enlarged by *Philip* the
Tetrarch, Cituate it was upon the banks of *11. 21.*
Gallile, and had a wilderness on the other side,
called the desert of *Bethsaida*, whither our Sa-
viour used often to retire: the privacies and so-
litudes of the place, advantageously Ministring
to Divine Contemplation; but *Bethsaida* was
not so remarkable, as it self was memorable
for a worse sort of barrenness, ingratitude and
unprofitableness, under the influence of four
Sermons and Mericles, thence severely up-
braided by him and threatened till one of his
deepest woes, Woe unto the *Chorazin*, Woe un-
to thee *Bethsaida*, &c. A Woe that stuck
close to it, for according to one who surveyed
it in the last Age, it was sunk again into a very
mean and small Village, consisting only of a
few Cottages, of *Moors* and wild *Arabs*; and
Travellers have since assured us, that even
these are dwindled away into one poor Cot-
tage, so fatally does sin undermine the
Greatest, the goodliest Places; so certainly
does God's Word take place, and not one
 jot either of his Promise or Threatning fall to
the ground, the particular time of his Birth
cannot be Recorded; in General, we may
conclude him to be at least two years El-
der than his Master; his Married condition
and

and settled course of life, at his first coming to Christ and that Authority and Respect, which the Gravity of his Person, procured him amongst the rest of the Apostles can speak him no less; the Name given him at his Circumcision was *Simon* or *Symeon*, a Name common among the *Jews*; our Saviour adds thereunto *Cephas*, signifies a Stone or Rock, was hence derived into the Greek, and by Us *Peter*, his Father was *Jonah*, probably a Fisherman of *Bethsaida*, for the Sacred Story take no farther notice of him, than by the bare mention of his Name, and I believe there had been no great danger of mistake, thought *Metaphrastes* had not told us, that it was not *Jonas* the Prophet, who come out of the Belly of the Whale; Brother he was to *Andrew* the Apostle, and it was as certain that he was a Fisherman by Trade, a very servile course of life, as besides the great pain and labour it required, exposing him to all the injuries of Wind and Weather, to the storm of the Sea, the darkness and tempestuousness of the Night, and all to make a very small return; but meanness is no bar in God's way, the Poor if vertuous are as dear to heaven as the wealthy, and the honourable equally alike to him, with whom there is no respect of persons. Nay our Lord seemed to cast a peculiar honour upon this Profession, when afterwards calling him and some others of the same Trade, from catching of Fish, to be (as he told them) Fishers of Men.

And

And hear we may justly reflect upon the wise and admirable method of divine providence, which in planting and propagating the Christian Religion in the world, made choice of such mean and unlikely instruments, that he should hid these things from the wise and prudent, and reveal them unto Babes; Men that had not been Educated at the *Academy*, and the Schools of Learning, but brought up to a Trade to catch Fish, and mend Nets; most of the Apostles being taken from the meanest Trades, and all of them (*Paul* excepted) unfurnished of all Arts of Learning, and the advantage of liberal and ingenious Education, and yet these were the Men that were design'd to ründ down the world, and to overturn the Learning of the Prudent; certainly had humane wisdom been to manage the business, it would have taken quit other Measures, and chosen out the profoundest Rabbins, the acuteest Philosophers, the smootheest Oratours, such as would have been most likly, by strength of Reason, and Arts of Rhetorick, to have triumphed over the Minds of Men, to Grapple with the stubbornness of the *Jews*, and baffle the the finer Notion and Speculation of the *Greeks*; but it being otherways, it is plainly evident, that they taught Christianity by a Divine Power, the sum of the discourse is in the Apostles words, *1 Cor. 1. 27, 28.* that God chose the foolish things of the world to confound the wise, the weak to confound those that are mighty.

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In

In the Enumeration of the Apostles, all the Evangelist constantly place *Peter* in the front, and *Matthew* expressly tells us, that he was the first, that is, he was the first Called to be an Apostle; his Age also, and the gravity of his person, more particularly qualifying him for a Primar of Order amongst the rest of the Apostles :

Yea, our Lord chose him, to be his more intimate Companion, whom he admitted more familiarly than the rest, in all the most secret passages, and transactions of his Life.

Peter Preached such a Sermon in the Name of *Jesus* of *Nazareth*, the effect of which was so strange and wonderful, there being that day added to the Church no less than Three thousand Souls, a quit and plentiful Harvest; and though the Converting so vast a multitude, might justly Challenge a place amongst the greatest Miracles; yet the Apostles began now more particulars, *Acts* 3. 1, to exercise their Miraculous power, and *Peter* and *John* going up to the Temple, about the hour of prayer, they found a poor impotent Cripple, who, though above forty years old, had been lame from his birth, lying at the beautiful Gate of the Temple, and asking an Alms of them, *Peter* carelessly looking on him, told him he had no money to give him, but that he would give him, that which was much better, restore him to his health, and lifting him up by the hand, commanded him in the Name of *Jesus* of *Nazareth* to rise up and walk, the word was no sooner said than the thing was done; while *Peter* was this working

Miracles,

Miracles, and discoursing to the People in one place, we may suppose that *John* was Preaching to them in another, and the success was answerable, there being by this means no fewer than five thousand brought over to the Faith, *Acts* 4. 4.

Whilest the Apostles were thus Preaching, the Priests and Saduces who hated Christianity, intimated to the Magistrates the danger thereof, seized on the Apostles, and cast them into Prison, *Acts* 4. 1. the next day they were brought before the Jewish Sanhedrims, and being asked by what power and authority they had done this, *Peter* resolutely answered, in the Name of *Jesus* of *Nazareth*, whom they themselves had Crucified, and God had raised from the dead, and made head of the Corner, and that there was no other way to expect Salvation but by him, &c. Great was the boldness of the Apostles, admired at by the Sanhedrim it self, especially when this was the very Court, that had so lately Sentenced and Condemned their Master; the Council commanded them to Preach no more in the Name of *Jesus*, but *Peter* and *John* replied, that they could by no means yeild Obedience thereunto, appealing to themselves, whether it was not more fit that they should obey God rather than men, and that they could not but testify what they had seen and heard : The Church exceedingly multiplied by these means, and that so great a company (most whereof were poor) might be maintained; they generally sold their Estates, and brought their money to the Apostles to be by them disposed in one common Treasury,

fury, and thence distributed, according to the several exigent of the Church, which gave occasion to the dreadful instance, *Ananias* and his wife, *Acts* 5.1. *Saphire*, having taken upon them the profession of the Gospel, according to the free and generous Spirit of those times, and had Consecrated and Devoted their Estates, to the honour of God, and the necessity of the Church, and accordingly sold their possessions and turn'd them into money, but as they were willing to gain the reputation of Charitable Persons, so were they loth wholly to cast themselves upon the Divine Providence, by letting go all at once, and therefore privately with-held part of what they had devoted, and bringing the rest, laid it all at the Apostles feet, hoping thereby they might a deceived the Apostles, though immediately guided by the spirit of God; *Peter* at his first coming in, treated *Ananias*, with these sharp inquiries;

Why he should suffer Satan to fill his heart with so big a wickedness, as by keeping back his Estate, to think to deceive the holy Ghost, that before it was sold, it were holy at his own disposing, and after, it was perfectly in his own power, fully to have performed his Vow, so that it was capable of no other interpretation, then that herein he had not only abused and injured Men, but mocked God, and what in him lay, lyed too, and cheated the holy Ghost, who they knew was privy to the most secret thoughts and propoes of his heart: This was no sooner said, but suddenly to the great ter-

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rour and amazement of all that were present, *Ananias* was Arrested with a stroke from Heaven, and fell down dead to the ground, not long after his wife come in, whom *Peter*, entertained with the same severe reproofs, wherewith he had her husband, adding that the like sad fate and doom should immediately seize her, who thereupon drapt down dead, as he had been Copartners with him in the sin, becoming sharer with him in the Punishment; an instance of great severity filling all that heard it, with fear and terrour, and become a seasonable prevention of that hypocrisie and dissimulation, wherewith many might possibly think to have imposed upon the Church; this severe case being extraordinary, the Apostles usually exerted their power in such Miracles, as were more useful and beneficial to the world, curing all manner of diseases, and disposing Devils, *Acts* 2.12. Insomuch that they brought the sick into the Street, and laid them upon Beds, and Couches, that at least *Peter's* shadow, as he passed by might come upon them, these astonishing Miracles could not but mightily contribute to the propagation of the Church, and convince the world, that the Apostles were more considerable Persons than they took them for, Poverty and Meanis being no bar to true worth and greatness; thus *Peter*, who converted the world not by power of Arms, nor by Engins or Artificers of Pomp and Gradeur, but by Faith in the Power of Christ; the Jewish Rulers alarm'd with this news, and awaken'd with the growing numbers of the Church, sent to apprehend the Apostles,

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stles, and cast them into Prison, but God who is never wanting to his one cause, sent that night an Angel, from Heaven to open the Prison doors, commanding them to Repair to the Temple, and exercise their Ministry, which they did early in the morning, and there taught the People, how unsuccessful are the projects of the wisest States-men, when God frowns upon them, how little do any Councils against heaven prosper, in vain is it to shut the doors, where God is resolved to open them, the firmest bars, the strongest chains cannot hold, when once God has designed and decreed our Liberty; the Officer returning the next morning, acquainted the Council, who much wondered at it, sent for them, and asked them how they durst propagate that Doctrine, they had to strictly commanded them not to Preach, *Peter* in the name of the rest, told them, that they must in this case obey God rather than Men, so vexed was the the council with his answer, that they began to consider how to cut them off, but *Gamaliel* a grave and learned Senator prevented it by commanding the Apostles to withdraw, and then bid the Council take heed what they did, putting them in mind that several *Persons* had heretofore raised Partys and Factions in great numbers. but came to nothing, and therefore they would do well to let these men alone, for if their Doctrine and design were nearly humain, they would in time, of themselves fall to the ground, but if of God, all their power and polisie, would never be able to defeat and overturn them, and

and that hearing they themselves would appear to appose the Council and design of Heaven, with this prudent answer, they gave them their Liberty, commanding them to be only scourged, and charged them no more to Preach this Doctrine, but their hard usage, did not in the least discourage them, to their duty to God, or less zealous, and diligent, both publick and private, to Preach Christ every where.

Peter was dispatched by the Apostles to confirm the Church newly planted at *Samarina*, where he baffled and silenced *Simon Magus*; he is again cast into Prison by *Herod Agrippa*, but as miraculously delivered by an Angel.

He is again with *Paul* cast into Prison by *Nero* the Emperor, who is resolved now the Apostles shall fall as a Victim and sacrifice to his cruelty and revenge; *Peter* is desired by his companion to make his Escape, and accordingly did, but meeting his Lord, *Peter* asked him Lord whether art thou going, who answered I am come to *Rome*, to be Crucified a Second time, by which *Peter* apprehended himself to be reproved, and that our Lord ment, he was to be Crucified a second time in his servant, and so returned back to the Prison, and it is reported that in the stone where our Lord stood, while he talked with *Peter*, he left the impression of his feet, which stone hath been ever since preserved as a sacred Relique; before his suffering, he was no question scourged according to Custom, and having saluted his Brethren, more especially *Paul*, he was brought

out of Prison, and led to the top of the Vatican Mount, near to *Tybur* to be executed; the death he was adjudged to, was Crucifixion, but he intreated the Officer that he might not be Crucified the Common way, but might suffer with his head downwards, affirming he was not worthy to suffer in the same posture as his Lord suffered, (as *Chrysostom* glosses) to be set in the rediest posture of travelling from Earth to Heaven; his body being taken from the Cross, is said to have been embalmed by *Marcellinus* the Presbiter, after the *Jews* manner, and was then buried in the Vatican near the triumphant way.

The description of his Person.

HIS Body if we may believe the description given him by *Nicephorus*, was somewhat slender, of a Middle size, but rather inclining to Tallness, his Complexion very pale, and almost white, the hair of his Head curled and thick, but withal short, his Eyes black, but speck with read, which *Baronius* will have to proceed from his much weeping, his Nose long but rather broad and flat than sharp; such was the case of that Jewel that was within, he was very Eager in his Temper, which like a whetstone sharpened his Soul for all bold and generous undertakings.

The

The Life of *Paul*.

THough *Paul* was none of the Twelve Apostles yet had he the Honour, of being an Apostle extraordinary, and to be immediately Called in a way peculiar to himself, he justly deserves a place next *Peter*, for in their Lives they were pleasant and lovely, so at their deaths they were not devided, especially if it be true that they both suffered, not only for the same cause, but at the same time; *Paul* was born at *Tarsus*, the Metropolis of *Cilicia*, a City infinitely Rich and Popular, and what Contributed more to the Fame and Honour of it, an Academy, furnished with Schools of Learning, where the Scholars, so clossly plyed their Studys, that as *Strabo* informs us, they excelled in all Arts of Politeck Learning and Philosophy, his Parent was *Jews*, and that of the Antients Stock, not entring in by the Gate of *Profelutisin*, but Originally defended from that Nation, which surely he means when he says, that he was an *Hebrew* of the *Hebrews*; his Parents belonged to the Tribe of *Benjamin*, whose Founder was the younger Son of the Old Patriarch *Jacob*, who thus provied of him; *Benjamin* shall Raven as a Wolf, in the Morning he shall devour the prey, and at Night he shall devide the Spoyl; this Prophetical Character *Tertullian* and others will have to be accomplished in our Apostle, as a Ravening Wolf, in the Morning devouring his prey, that is as a Persecutor

secutor of the Church, in the first part of his Life, destroying the Flock of God ; in the Evening deviding the Spoyl, that is in his declining Age as Doctor of the Nation, feeding and distributing to Christ Sheep ; we find him described in Scripture by two Names, the one *Saul*, a name common in the Tribe of *Ben-jamen*, his other was *Paul* asumed to him as some think at his Conversion, to denote his humility ; in his youth he was brought up in the Schools of *Tarsus*, fully instructed in all the Liberal Arts and Sciences, whereby he came admirably acquainted with famous and external Authors ; having run through the whole Circle of the Sciences, and laid the sure foundation of humain Learning at *Tarsus*, he was by his Parance sent to *Jerusalem* to be perfected in the Study of the Law ; it is said when *Stephen* was Executed *Paul* stood by, and kept the Clothes of them that did it, whether he was any farther concerned in the death of this innocent Man, we do not find ; however it was enough loudly to Proclaim his approbation and consent, and therefore we find him indicting himself for this Fact, and pleading Guilty, when the blood of thy Martyr *Stephen* was shed, I also was standing by, and consenting unto his death, and kept the Raiment of them that Slew him, *Acts* 22. 20. God chiefly inspects the Heart, and if the Vote be passed there, writes the man Guilty, though he stir no farther in all moral Actions, God values the will for the deed ; the Storm thus increased apace, and a violent persecution began to arise

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in which our Apostie was a prime Agent and Minister, Raging about in all Parts, with a mad and ungoverned Zeal, searching for the Saints, beating some, imprisoning others, and procuring them to be put to death ; indeed he was a kind of Inquisitor, imployed to hunt and find out these upstart Hereticks ; accordingly took a Warrant and Commission to go down to *Damascus*, in fury and a misguided Zeal, whether many of those persecuted Christians had fled for shelter, but God who had designed him for a work of another nature, and separated him from his Mother's womb, to the Preaching of the Gospel, stopp him in his journey as *Acts* 22. 9. and he fell unto the ground, and heard a voice saying, *Saul, Saul, why Persecutest thou me*, and he went to *Damascus* another man, from a Persecutor he became one of the Persecuted ; from hence he Traveled to *Arabia* and spent three years in the Ministry there, and then returned to *Damascus*, a great and populous City, from hence he went to *Jerusalem* and conversed with *Peter* and *Jamas* ; it was at *Antioch* about the beginning of *Claudius's* Reign, ten years after Christ's Ascension, where the Disciples was first called Christians, being usually stiled before Nazarens ; from *Jerusalem* he set Sail to *Cyprus* and planted Christianity there, and now the Old Spirit of the *Jews* did begin to hunt and pursue them, who coming from *Antioch* and *Iconium*, exasperated and stired up the multitude, and they who just before accounted them as Gods, used them not only worse then men but slaves, for in a

mighty

mighty Rage, they fell upon *Paul*, stoned him, and as they thought Dead, and then drag'd him out of the City, where the Christians of that place coming probable to Inter him, he suddenly Revived and Rose up among them, and the next day went hence to *Debe*, and so Traveled to several places to Confirm the new planted Church, he was Imprisoned and Ill-used at *Phylippi*.

His Parents were Tent Makers by Trade, Preaching Christ at *Jerusalem*, *Italy*, *Spain*, Labouring much among the *Gentiles*, suffered at *Rome* under *Nero*; as he was leading to Execution it is said Three of the Soulders that Guarded him, seeing his Courage, become Christians, and suffered Death, he kneeled down and his head stricken off with a Sword, as some write in the 68 year of his Age, and was buried with *Peter*.

The description of his Person.

He was a Man said to be of Low and little Stature, and somewhat stooping, his Complexion fair, his Countenance grave, his head small, his Eyes carried a kind of beauty and sweetness in them, that he was Low himself plainly intimates, when he tells us they were wont to say of him, that his bodily person was weak, and his speech contemptible, in which respect he is stiled by *Chrysestom* a Man Three Cubits (or a little more than four Foot,) high, and yet tall enough to reach Heaven.

The

The Life of Andrew.

History which hath hitherto been very Large and Copious in describing the Acts of the two first Apostles, is hence forward very sparing in its accounts, giving us only now and then a few oblique and accidental Remarks concerning the Rest, and some of them no farther mentioned, than the meer recording of their Names, for what Reason it pleased the divine Wisdom and Providence, that no more of their Acts should be consigned to writing by the Pen Men of Old, is to us unknown; *Andrew* was Born at *Bethsaida* a City of *Galilee*, standing upon the bank of the Lake of *Genesareth*, Son to *John* or *Jonas* a Fisher-man, of that Town, Brother he was to *Simon Peter*; he had *Scythia* and the Neighbouring Country primary allotted him for his Provinces, first then he Traveled through *Cappadocia*, *Galatia*, and *Bithynia*, and Instructed them in the Faith of Christ.

Passing all along the *Euxine* Seas, formerly called *Axenus*, from the Barbarous and Inhospitable temper of the People, who were wont, to sacrificed strangers, and of their Skulls make Cups to drink in at their Feasts and Banquets, he was brought before the *Proconsul*, who perswaded him that he would not foolishly destroy himself, but live and enjoy with him the pleasures of this Life; the Apostle
after

after many more words replyed, that now he saw it was in vain any longer to deal with him, a person incapable of sober Counsel, and hardened, in his on blindness and folly, he might now do his worst, and if he had one Torment greater than another, he might heap that upon him, the greater constancy he shewed in his suffering for *Christ*, the more acceptable he should be to his Lord and Master, the *Proconsul* first Commanded him to be scourged seven lashes successively, whipping his naked body, and seeing his invincible patience and constancy, Commanded him to be Crucified, but not to be fastned to the Cross with Nails but Cords, that so his death might be the more lingering and tedious; as he was led to Execution, to which he went with a chearful and composed mind, the People Cried out, that he was an innocent and good Man, being come within sight of the Cross, he saluted it with this kind adress, that he had long desired and expected that happy hour, thus having prayed and exhorted the People to constancy and perceiverance in that Religion, he was fastned to the Cross, whereon he hung, two days teaching and instructing the People all the time, and when great importunities in the mean while was used to the *Proconsul* to spare his Life, he earnestly begs of the Lord that he might at this time depart, and seal the Truth of his Religion with his blood, God heard his prayers, and he immediately expired, in the 9th month, though in what year, no certain account can be Recorded; his Body being

being taken down and Embalmed, was decently and honourably Interred by *Maximilla*, a Woman of great Quality and Estate.

JAMES The Son of *Zebede*, a Fisherman, by Birth a *Galilean*, suppos'd to be one of the Brethren that their Mother asked, that one might sit at the right hand and the other at the left hand of *Jesus* in his Kingdom; he Preach't *Christ* unto the 12 Tribes, some write that he came to *Spain*, and other *Western* parts, and also *Britain*, *Ireland*; he was slain with a Sword by *Herod* the *Tetrach* of the *Jews* in *Judea*, where he was buried.

JOHN The Brother of *James*, by Birth a *Galilean*, Preach't *Christ* in *Asia*, coming near *Rome* was accused to the Emperor as an Afserter of Athesim, and Subvertor of the Religion of the Empire, whereupon he was sent bound to *Rome*, and put into a Coldron of boyling Oyl in which he had no harm, Banished by *Trajan* the Emperor into the Isle of *Patmos*, and there he wrote his Gospel, being Released in the Reign of *Vertinax*, and in the 100 year of *Christ*, as written by some, return'd to *Asia*, chiefly Residing at *Ephesus*, his constant practise to his dying day (being led to the Mexting) saying no more than Little Children Love one another; he lived as some write to the Age of 120 years.

PHILIP,

PHILIP, Born at *Bethsaida*, near the Sea of *Tiberias*, Brought up in learning, tis said he Preach'd *Christ* in *Phrygia*, and the City *Hierapolis*, many having reciev'd the Faith, he was seized and carried to Prison, was cruelly Scourged and hanged by the Neck against a Pillar, at which time as some write, was a Terrible Earth-quake; he was Buried at *Hierapolis*, and his Daughters some say was Crucified at *Paimines*.

BARTHOLOMEW, Who some think to be *Nathaniel* of *Cana* in *Galile*, Preach'd *Christ* unto the *Indians*, Buried in *Albania*, a City of *Armenia* the Great, where he was Crucified with his head downward and slain alive, and some wright that he was beheaded at the Commandment of *Polemis* King of *India*.

MATTHEW, Otherwisc *Levi*; Born at *Nazareth*, a City of *Zebulun*, the Son of *Alpheus* a Tax gatherer, Preach'd *Christ* to the *Ethiopians*, which is called Presbiter *John's* Kingdom, by *Hurtychus's* Command thrust through with a Sword, he dyed at *Hieropolis* in *Perthia*, and was Buried, suppos'd to be 70 years of Age.

THOMAS, a *Jew*, and Fisher-man, as some write, Preach'd *Christ* unto the *Parthians*, *Medes* and *Persians*, and to the *Caramans*, *Hixcans*, *Bartrians*, and *Magicians*, he rested
at

at *Calamica* a City in *Juden*; where the *Heathen* Priests, as he was Praying a lone in a solitary place, they coming upon him with a Dart called a *Spear* or *Javelin*, Run him thorow.

SIMON ZELOTES, Born at *Cana* in *Galile*, Preach'd *Christ* throughout *Mauritania*, and *Africk* the *Less*, and *Persia*, *Egypt* and *Bretania*, where he was, as some write Crucified and Buried.

JUDE, And sometime called *Thaddaus* and *Sebbcus*, as some writ, Brother of *James*, Preach'd *Christ* in *Judea*, *Samarie*, throughout all *Mesopotamia*; he was slain in the Time of *Agbarus* King of *Eless*, and buried.

MATTHIAS, One of the 70 Disciples, and Numbred among the 11 Apostles in Room of *Judas*, he Preach'd in *Macedonia* in *Ethiopia*, about the Haven *Hyssus*, and the River *Phasis*, a Barbarous Nation and Ravenous of flesh; he dyed at *Sebastobitus* nigh the Temple, Stoned by the *Jews*, at last beheaded with an Ax, Anno 59 some say 64.

MARK, Of *Jews* Parents, of the Tribe of *Levi*, Preach'd *Christ* at *Alexandria* and all the Bordering Regions from *Egypt* unto *Pentapolis*, in the Time of *Tarmin*, he had a Cable Rope tyed about his Neck, some write his Feet, at *Alexandria*; by which drawn from a place called *Bucolus* to the place called *Angeles*, where
P he

he was Burned to ashes by the furious Idolaters in the month *Pharmuthi*, with us call'd *April*, on the 25th day.

L U K E, The Evangelist, Born at *Antioch* the chief City of *Syria*, brought up in Learning, Toyled with the Apostles, *Epiphanius* writes that he Preach'd in *Dulanatia*, *Galatia* and *France*, and *Italy*, and *Macedonia*; Authours do not agree where he suffered Martyrdom, but it is suppos'd at *Ephesus*, he died and was Buried.

T I M O T H Y Preach'd at *Ephesus* and *Ilyricum*, and throughout *Hellas* in *Achaia*, where he died and was Buried.

Thus did these faithful Witnesses finish their testimony, and through their constancy and fidelity obtained not only a good Report, but also a Crown immortal, through faith in *Christ Jesus*, to whom be glory and dominion for ever.

SOME

SUCH was the Beginning, and first Institution of the Christian Church; that in it we find Men, who voluntarily became little Children, Children who in Wisdom exceeded Patriarchs, Virgins, who had the Prudence and Gravity of Matrons,

P 2

and

SOME PASSAGES
OUT OF A
LETTER,
WRIT TO A
PERSON
OF
Quality :

Giving a True Relation in General,
Concerning the Heavenly Lives of
the *Primitive Christians*.

and Matrons endowed with Virginal Modesty, and Chastity. Men of gray Hairs, and old in Years, but Children in Malice, Pride and Ambition; and it was hard to say, which were the Old, and which the Young Disciples, for the younger sort strove to equal, if not exceed the elder in Devotion.

Holiness was their Ornament, and Men were counted Great, as they arriv'd to high Degrees of Piety; and the more Religious any Man was, the greater Majesty and Respect he was thought worthy of.

The Light they came attended withall fill'd the World, as the Sun doth the Universe, which comes forth from its Eastern Conclave, and presently diffuses, and spreads its Light over all the surface of our Hemisphere. So soon did the World feel the influence, and operations of these new Stars, and were forced to acknowledge their Divine Power and Virtue; for they pressed through the *Chaos* Mankind lay in, as souls do pierce through Bodies, and the Life, Sense and Understanding they taught them, was wholly new, so different from what was in the World before, that Men gaz'd at the Spectacle, and lost themselves in Admiration.

What advantages the Soul can be supposed to give the Body, the same did the first Christians afford to the benighted World; and whatever inconveniences the Body puts the Soul to, the same did the besotted World bring upon the first Christians; for as the Soul tends the Bodies welfare, so did they the Worlds;

as

as the Soul directs the body to do things rational, so did they the World; as the Soul restrains the Body from doing mischief to it self, so did they the World; and as the Soul makes the Members of the Body Instruments of Righteousness, so did they attempt to reform the deluded World into Holiness: On the other side, as the Body afflicteth the Soul, so did the World persecute those first Christians; as the Body makes the Soul live uneasie, so did they incommode these excellent Men: as the Body puts ill Constructions on the actions and admonitions of the Soul, so the World did put the same on theirs; and as the Body seems to long for nothing so much, as the ruine of the Soul; so the destruction of these Saints, was the great thing the World then did aim at.

They were a Commonwealth made up of Great and Low, of Rulers and Underlings, of Governours and Subjects; and yet nothing was more hard, than to distinguish one from the other; for what-ever the difference might be, they esteemed one another equal, and by their carriage one would have concluded that they had been all of the same degree and condition. Their *Possors* and chief Men were more known by their Munificence and Good Deeds, than by their Coats of Arms, or Splendour of their Offices.

They seemed to be all of the same Kindred; for the Aged they honoured as Fathers, and the Youths they tendred as their Children. Those of the same Age call'd one another Bre-

thren,

thren, and these were the names they gave one another; and in these Titles they gloried more, than men now-a-days do in the lofty Epithets of *Duke, Earl, Baron, Knight, or Gentleman.*

You might see amongst them abundance of Mothers that never had any Children, and Virgins took care of innocent Babes, as if they had been Mothers. No Family complained of Barrenness or Unfruitfulness, for they never wanted Children to provide for; and and those that had none of their own, would be sure to find some to take care of. None wanted paternal Care, while so many Fathers studied to do good, and men were readier to Give, than others were to Ask, and seemed to be sorrowful if they had not Objects, upon which they might exercise a paternal Charity.

There was hardly a Widow among them, that complained of Solitariness, or sought comfort in a second Husband, and second Marriage was counted little better than Adultery. Their Widows were the same, that they were whilst their Husbands lived; and finding that upon their Husband's death, they were become Sisters of many Brethren, they aimed at no other Contract, but that with Christ, who, if they were found worthy, would, as they thought, marry them at last to the Service of the Church, where they might exercise that Material Care to the Poor and Needy, which formerly they used to express to their own Children. Here you should see none Rejoicing,

cing, that he had any thing of his own; for what-ever he had, he look'd upon his Fellow-Christians as Co-heirs; and was so well contented, that they should inherit with him, that he thought, that which he had, a Burthen, if his Neighbours were not to share in his Possessions. This present Life was the least thing they minded, while that to come, engrossed their Thoughts and Considerations. They were so entirely Christians, that in a manner they were nothing else, and cared not for being any thing else, lest if they should be something else, they should be suspected of deviating from their Master's footsteps.

Hence it was, that the *Pagans* accused them of Unrighteousness, and Unprofitableness, as if they were dead Weights in the World, contributing nothing to the welfare and prosperity of Mankind, and as if they stood for Cyphers in Humane Societies, though none were more ready to communicate of the Profit of their Labours to others than they, and did therefore on purpose keep close to their Calling and Profession, that they might be able to relieve the Needy. And though they were loath to take upon them the Employment of Magistrates and Governors, lest the Empero's and God's Commands should clash, and they, lye under a temptation of obeying Man more than God; yet, when-ever they were thought worthy to bear Office in the Church, they readily embraced the Charge, that they might be in a

greater capacity to improve the Talents God had given them, to his Glory, and his People's good, and were pleas'd with the Trouble of the Office, that the World might see they had no design of Gain, or Worldly Interest in the Administration.

They spake little, but their Thoughts were always Great and Heavenly : and as they look'd upon sublunary Object, as too mean for their lofty Minds to rest on, so their care was to keep the Eyes of their Understanding fix'd on that World, which fades not away.

Their Communications or Answers in common Discourses were Yea, Yea, and Nay, Nay. An Oath they shunn'd as much as Perjury, and a Lye among them was more rare, than a Sea-monster is to the Inhabitants of a Continent ; for they said, that in their Baptism they were sign'd with the Mark of Truth, and that they could not be Servants of the God of Truth, if they should yield but to the least appearance of Falshood.

In the Cities and Towns where they lived, none was unknown to the other ; for they Pray'd together, heard the Word together, met frequently at Meals together, and were continually helpful one to the other ; In-so-much that where-ever they met, they knew one another ; and when they durst not with their Lips, yet with their Eyes and Gestures, they would salute one another, send Kisses of Peace one to another, rejoyce in the common Hope,

and

and if permitted, assist one another in Adversities. This is one of us, faith such a Saint, for we have seen him in our Oratories, we have Pray'd with him, we have been at the Lord's Table together, we have heard the Scriptures read together, we have kneeled together, we have been instructed together. O happy Kindred ! which comes by Prayer, and Communion of the Body and Blood of *J E S U S* ! O Blessed Relations ! where Men are not called Brothers of the Sun or of the Stars, as the ancient Tyrants styl'd themselves, but Brethren of *C H R I S T*, Children of *G O D*, and Citizens of Heaven !

When a Christian, who was a Stranger, came to them, before ever he shew'd his Testimonias. they knew him by his lean Visage, and meager Face, which his frequent Fasting had brought him to, by the Modesty of his Eyes, by the Gravity of his Speech, by his Gate, and Habit, and mortified Behaviour, for something Divine did shine through their looks, and one might read the Characters of the Spirit in their Countenance. Nor is it very strange, that a good Man should be known by his Carriage, for to this day, a serious Person, though he says nothing, something in his Lineaments, and Features, and Postures, will betray the inward Zeal, and Sincerity of his Soul ; and his Deportment will discover, there is something more than ordinary in him, as much as the *Roman Senator* was betray'd by the Perfumes about him.

Whenever

Whenever they were thrust into the Croud of Malefactors, there Fellow-Christians soon guessed who they were; for they hastned with Meekness to their Martyrdom, and without expressing any impatience, or indignation, submitted their Necks to the stroke of the Axe, prepared for them. They used to look frequently up to Heaven, and one might by their smiles see that between God and them there was more than ordinary Correspondence. Sometimes they would provoke the Executioners to begin their Torures, and be earnest with the Hangman, not to delay their Agonies. Sometimes they would laugh at the Pain they suffer'd, and in the very jaws of Death betray a taste of Immortality. They looked upon Christianity, as a Religion, that taught them to suffer valiantly; and to them it was no other but a Science, to instruct Men to dispise Riches, Honours, and Torments too, in order to Everlasting Glory.

Their Presidents, and Pastors, were known by no other Character, but that of Officiousness, and Charity, nor had their Shepherds any other mark to be distinguish'd by, but their willingness to advance the good of the Sheep, and their readiness unto every good Word and Work. And indeed so were the Christians in general known by their mutual Love, and kind Offices.

If any fell sick, the rest did chearfully run to comfort him; and this Employment their Women were chiefly ambitious of, who seldom stirred out of their own Houses, but upon such occasions, and when they resorted to their Oratories,

Oratories. They were seen but rarely in the Streets, except such charitable Employments called them forth; for none denied her Neighbour her care, nor could any worldly Respects discharge them from that Office.

If any were Rich, or Noble, they were the readier to express their compassion, and Women of the highest Descent were the forwardest to assist the Calamitous in their need; for Religion had mortifi'd in them all Punctilio's of Honour and State, and made them remember that in Christ they were all equal. She in whose Veins the Noblest Blood did run, would say of her poor distressed Neighbour, she is my Sister, my Fellow-member, one that hath part with me in my Dear Redeemer. If she be ancient, she is my Mother, said she, if younger, she is my Daughter; nor were these expressions names of course only, but they were written in their hearts, and their Lips spoke what their Minds believed, and these words were at once pronounced, and thought. Hence it was, that the greatest Ladies touch'd their poorer Neighbours Sores, bound up their Wounds, applied Plaisters to them, made their Beds and tended them, as the meanest Servants. Here you might see the industry of one, there the sweetness and patience of another; one would turn the sick Sister, the other help her up, the third dress her, the fourth feed her, and in all this, the sick Creature saw, as it were, the Face of the Lord JESUS. She that tended the Sick, look'd upon Christ in

in her that was sick, and she that was sick, thought she saw Christ, in the person that tended her. So Divine, so heavenly were their Works of Mercy, that one was to the other in God's stead, and that saying of *Christ, What you have done unto the least of these my Brethren, you have done it unto me*, did not depart from their Memories. Thus stood the case with the Holy Women then, and this advantage they reapt by their Charitable care, that when their Husbands died, they were taken as Deaconesses into the Church, and thus they prepared themselves for Christ, and the Church's Service.

If any were imprisoned upon the account of Religion, all that knew them would fly to them. No Keeper so hard-hearted, but they would find out a way to smooth him; no Lock, no Bar so strong, but they would make a shift to break it, either by their Gifts, or their soft Answers, not to make the Jaylers false to their Trusts, but to get an opportunity to see their Suffering Friends; and when they saw them, one would kiss their Chains, and Fetters, another lay his Lips to their Wounds, a third give their bruised Members and tired Bodies such refreshment as was needful.

Any of them were driven into Exile, in every place they met with Brethren, and Fellow-Christians, and these would run to to them, comfort them, lead them into their Houses, and treat them as Members of their own Family, especially when by Letters

ters from their Brethren, they understood, that for *CHRIST* his sake they were driven from their native home.

Were any condemned to work in Mines, or Quarries, the neighbouring Christians, that that heard of it, would presently come together, help the innocent Man, endeavour to make his burthen light, feed him with Victuals, and assist him in the performing of his Task.

Were any of them sent through the malice of the Heathen Governors to the Correction-house, or forced to labour hard in Caves and Dens, or lamentably scourg'd, beaten, and abused for the name of the Lord *JESUS*. The rest that heard of it, would not complain, nor think their Brethren unhappy, but rather count themselves so, because they were not counted worthy to suffer for the Name of *JESUS*, and therefore would wish that this might be their Lot and Portion too.

If the fury of Tyrants abated, or remitted at any time, and the imprison'd and afflicted Believers got leave to return home again, some wounded, some bruised, some with dis-jointed Bones, some half Burnt, some Maimed, some with one Arm, some with one Eye, some with one Leg only; their Friends would run out to them, and strive, who should first receive them into their Houses. Happy the man that could kiss their Wounds, and refresh them with Necessaries and Conveniences; and the longer any Man could harbour such a Christian

Christian at his House, the happier he thought himself to be. And such Men as had thus suffer'd for Christ, they honour'd for the future, and esteem'd them equal with their Pastors and Presidents. Indeed out of these, they chose their Bishops, thinking those fittest to serve at *Christ's* Altar who had already made themselves a Sacrifice for him. Thus Men purchased the degree of Pastours by their Holiness, and their eminent Sanctity, which pressed even through Wounds and Tortures for the Name of *Christ* prepared them for that Function. Men that were strong to suffer, they justly thought might be fittest to labour in God's Church, and they that had been such Champions for the truth, they looked upon as the properest Instruments to defend it to their death.

Nor did their kindness extend only to their Friends, but reacht even to their greatest Enemies; and they that just before were persecuted by them, if their Persecutors fell sick, or were afflicted, or the Plague of God came upon them, these injured Christians would offer their Services, support them, comfort them, admonish them, attend at their Beds side, and Lend them their helping-hand, cherish them, supple their Sores, relieve them, and with a pity great and magnanimous, weep over their calamitous Estate to the amazement of the Pagan World, who were now ready to look upon them as Angels, when but just before they thought them as bad as Devils.

Poverty

Poverty was the least thing that troubled them; nor 'did Want sit so heavy on their Souls, as it doth on ours, for they had learned to undervalue Riches; and that which made them slight it, were these two impressions the Apostles Doctrine had made on their Souls

This sunk deep into their Hearts, that here we have no Continuing City, but we seek one to come. That all we see here, is but shadow, and imagery, but the substance is not yet Visible; that the fashions of this World will pass away, and the Gaudes and Glories below the Moon afford no real satisfaction. This made it ridiculous in their eyes, to snatch at a Butterfly or a Flying Feather; and they rationally believe, that whatever is subject to time, and change, will certainly make it self Wings, and flee away, and leave the Soul as empty as it found it, and that therefore their Thoughts must be turned another way, even there where constant satisfaction, lasting content, permanent happiness, perfect beauty, and uninterrupted joys are to be found; and indeed, this duly weigh'd, will breed a mighty contempt of Temporal things, and a certain expectation of future Bliss.

Nor did the care of their Children fill their Hearts with anxious Thoughts, for they were sensible, that when-ever the Church had notice of their want, they would certainly be relieved, and looked after; for as many Fathers and Mothers left their Estates, and what they had to the Church, so the Church

Church employ'd those Legacies, or Gifts, to support all those that should be necessitous. Besides this, their Pastors both by their Doctrine and Example admonish'd them to be diligent in working with their own hands, that they might get something not only to be beneficial to themselves, but to others too, and indeed they thought they did little or nothing, if of what they got, they did not communicate to those, who were not able to help themselves.

They had nothing that was superfluous and hence it was, that there was but little striving about what they left. To lay up much Goods for many years, they thought was fitter for Heathens than for Christians; and having seen no such thing in their Master, they could not tell, how it could be proper in his Servants.

Love of Money, and admiration of Riches, and anxious worldly Cares and Desires of Hoarding, were things they had an antipathy against; and though out of that Stock they provided themselves with Necessaries, yet for engrossing any thing to themselves, besides, was a thought as far from their Minds, as the Heaven they longed for was from that Earth, on which they trampled, and looked upon with pity and scorn? for, alas! what greediness could there be in them after Temporal Means, who were already greater than the World could make them, and took delight in nothing, but surveying that Glory, which ere long they should rejoyce, and triumph in?

If

If any were so Malicious as to traduce their Teachers, and brand them with the guilt of Covetousness, or Slander them, their Pastors used no other Weapon to put by the Sting, but Meekness to the Back-biter, and their own innocence by degrees dashed, and wiped away all aspersions. Hence the Christians gave them their own freely, for they believed they could lose nothing by it, and long experience had so confirm'd that belief, that Envy it self could make no impressions upon them to the contrary; when it was in their hands, they thought it was safer than in their own; and being hereby freed from abundance of Cares, and Incumbrances, they press'd more cheerfully to the promised Mark.

If any Christian kept any land in his hands, his care was so to use his Income, as to give God the First Fruits of it, to bring his Gift to the Church, to lay by somewhat for Alms, to help and assist the Sick, and to relieve the Prisoners and Captives, not only such as were within the verge of the Town he liv'd in, but others also. Thus did those men live under Riches, as under Thorns, and were sensible of nothing so much as this, that great Wealth is but a great temptation to be Vain, and Sensual, which made them use this Self-denial in their Incomes.

He that for a kindness, he did to his Neighbour, expected a Recompence, was look'd upon as a Person greedy of filthy Lucre; and he that could do nothing for his friend, without Reward, or prospect of some Profit to himself;

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self;

self, was censured as a Person ignorant of the Fundamental Law of their Religion. Ufury, Interest, and such names, were scarce heard of among them; and Oppression was a thing, which they thought none that named the Name of *Christ* could be guilty of. In a word, they desired nothing so much in this world as to be quickly gone from it, and they thought it the joyfullst news imaginable to understand, that they were to be dissolved, and to go to *Christ*.

This was the Temper Nature, and Constitution of that Commonwealth. The Members of it look'd mean, and contemptible. Nothing about them was pompous, either in Cloaths, or Dyer, or Habitation, or Household-stuff. Such among them, as were Noble or Learned, or of a gentile Extract laid aside their Pride, and all their swelling Titles, forgot that they were better Born, or Educated than others, and became like their Brethren. Plaiting and Curling the Hair was a thing that both their Men and Women proscribed from their care, and they thought that labour lost, which was employ'd on such Superfluities. They were jealous of their serious frame of Spirit, and therefore all such Dresses, as might serve to infuse Vanity into their Minds, or damp their Zeal to Religion, they shunn'd, as they did Houses infected with the Plague. They minded no such thing as Modes and Fashion, nor did any new Habit, or Ornament that came up, entice them to imitation. Decency was their Rule, and Modesty the Standard

Standard of their Habit, and Conversation. They were nothing about them that was either Costly or Curious, and there greatest study and contrivance was, how to advance their Souls, and make them fit for the Wedding of the Lamb; Laying on either White or Red upon the Face, or disfiguring it with something black, and of Kin to Hell, they knew not what it meant. Their Garments were either Linnen or Woollen, or Furr, or Sheeps-skin, and their Furniture Mean and Homely.

Without God, they attempted nothing; and whatever Enterprize it was, they betook themselves to, they sanctified it by Prayer, and Supplication. If they went out either to Sow, or to Plough, or to Reap, or to Build, God's Blessing was first sought, and begg'd, and they never put on their Cloaths, but entertained themselves all the while with some holy reflections. Theaters and seeing of Plays they hated, as a thing contrary to their Profession; and though the Heathen despised them for it, look'd upon them as unsociable, Men of pitiful Spirits, Strangers to the Art of Conversation, Melancholy Wretches, Brethren of Worms, and no better than Vermin of the Earth; yet they mattered not their Centures, and triumph'd more in a good Conscience, than the other could do in all the Vanities and Glories of this present World. The Worlds Contempt, was their Glory, and they were proud of being Scorn'd and Undervalued by the Vul-

gar Crowd, that they might with greater earnestness long after a better Inheritance. If any wanted business, he would find some; and they that had no need to work for their Living, work'd for the Poor. Idleness they had an aversion from, as from the root of Evil, and great Men and Women would do something, which the Needy might be the better for. The greatest Lady would not disdain to Spin, or Sow, or Knit for her distressed Neighbour, and like Bees, they were ever busie, and employed for the common Good.

Love of the World was death to them; and they thought it a certain sign, that they had no Portion in *Christ* if they did serve both God and Mammon. To be in the World, and not of the World, was their *Motto*; and to be other Men, than they seemed to be, was the thing they chiefly aimed at. They seemed to be profane, because they would worship no Heathen Gods, but were the devoutest persons in the World to the true God; and they forgot to be Men, that they might be the better Christians. Not a few left their high Places, and great Dignities to become Christians, and chose to be low, and contemptible in the World, that they might have no impediments in their way to Heaven.

Servants never concern'd themselves to get their Freedom, for their Masters were Christians, and themselves were so; both cheerfully discharged their Duties one to another, and consequently lived in perfect Peace, and Unity. Many Servants, that might have had their Freedom,

Freedom, would not, because they lived sufficiently happy under their Believing Masters; and while they saw nothing but Love in their Masters, their very Bondage was perfect Freedom.

If one Wept, his Neighbour did Weep with him; If one Mournd, his Neighbour Mournd with him, as it both had committed the same Sin; In a word, they had their Joys and Sorrows common, and they might be said to be all in one, and one in all: In their Meals they were temperate.

Their Houses were open to Strangers, as well as to their Friends and Neighbours; and where the Traveller could produce a Certificate, that he was a practical Christian, he could not fail of a most hearty Welcome. Hospitality was their Badge, and he that would not receive a Brother into his House, because Poor, and Ragged, was either forbid the Church, or not suffer'd to come into it.

And though they never had studied *Pythagoras*, yet both their Faith and Reason told them, that as the Body waxes stronger by the death of the Soul, so the Soul becomes more valiant, and lively by the death of the Body. This made them Conquerours of those Pleasures of the Flesh, which in all Ages have weakened the bravest Men and Women, melted Hearts of Iron, and conquered the greatest Conquerours of the World.

To suppress such satisfactions of the Flesh, they were so watchful, so courageous, so magnanimous, that they seemed Angels more than Men

Men, and were actually nearer to God, to whom they lived, than to the World, in which they lived. In their Lives, Chast and Modest; in their Married estate, Moderate and Holy; and not a Man came near his Wife, after he perceived, or had notice that she was with Child, till she was deliver'd; and even then when they came together, their Thoughts were so innocent, that they propos'd no other end but Procreation of Children to be brought up in the fear and nurture of the Lord. In the very Works of their Calling, they would sing of *Christ*, and make Spiritual Objects so familiar to them, that in their very Sleep and Dreams, they rolled in their Imagination; They were always ready for prayer, and holy Ejaculations; and so addicted to the love of Goodness, that they could not endure a vicious Person; and if they met with any such in their Assemblies, did thrust him out of their Communion, and made it Criminal for any Christian either to Eat, or Drink, or Converse, or Talk, or keep Company with him.

Of their Teachers they were so observant, that without them they would begin nothing, and go no where without their Letters of Recommendation. Without their advice, they would not marry, nor do any thing considerable in their civil affairs without asking their counsel and approbation, for they looked upon them as their Fathers, and as Religion had made them so, so they thought the obligation to consult them upon all occasions was the stronger.

And

And when they were beaten, would not beat again; when reviled, would not revile again; and when abused, would not abuse again, nay look upon an unjust Calumny as a piece of Martyrdom, and therefore bear it undauntedly.

Their meeting or coming together to Pray, they esteem'd a thing so Sacred, that no Frowns, no Thunders, no Threatnings of Tyrants could make them forbear it; and being conscious of their innocence, they justly thought, their Enemies might by their Authority forbid, but could not with any colour of Reason prohibit their Assemblies. This made them flock to their Oratories, though it was death to go; and Parents with their Children would run, though the next news, they were like to hear was *Christians ad Leones, Throw these Dogs to the Lions*. Though they were thrust into Mines, and Prisons, yet they would find opportunities to Pray.

Some travelled into far Countries, Preach'd the Gospel, and when they had laid a good Foundation there, went farther, and spent their Lives in Pains and Labours, and doing good.

With this kind of Life, the first Christians amazed the unbelieving World, and their Power and Number quickly grew so formidable, that the Emperours themselves began to be startled at their progress, and therefore employ'd their Might and Greatness to oppose it. To crush their towering Piety, the Heathens shewed them Racks, Flames, Gibbers, Grid-irons, Cauldrons, boiling Oyl, Lions, Bears, Wild Bulls, and set before

before them the Worldly Prudence of Philosophers, but by the Grace and Assistance of that *JESUS*, who strengthened them, they were more undaunted at their Torments, than their Hangmen, did fight with Lions, and simile, and were more daring than the Flames they suffer'd in, firmer than the Racks, that broke their Bones, and by their practises surmounted all the great Acts that were ever done by Hero's, and the most famous Conquerours. They overcame Death by a desire of Death, and were more willing to die, than their Executioners to suffer them. Their Blood proved the Seed of the Church, and the more they Massacred, the more their numbers grew, till at last the Emperors themselves became Christians, and were forced to yield to the Faith, and Patience of *JESUS*, and the Christians at last gave Law to those, who at first did Stab, and Murder them, and Conquer'd them in the end, who in the beginning Butcher'd them like Dogs, and such inconsiderable Animals.

T H E E N D